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THE FOUR PRIMARY DOCTRINES



THE
FOUR PRIMARY DOCTRINES
OF
THE NEW CHURCH

SIGNIFIED BY
THE NEW JERUSALEM IN THE REVELATION

BEING THOSE RESPECTING

- I. THE LORD
- II. THE SACRED SCRIPTURE
- III. LIFE
- IV. FAITH

BY
EMANUEL SWEDENBORG



WITH AN INTRODUCTORY PREFACE AND AN ACCOUNT OF THE AUTHOR

SWEDENBORG SOCIETY, BRITISH AND FOREIGN
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PREFACE

DESIGNED AS

A GENERAL INTRODUCTION TO THE WRITINGS

OF

EMANUEL SWEDENBORG,

WITH AN ACCOUNT OF THE AUTHOR.

THE public are here presented with the Doctrines of the New Church on the four leading subjects of all theological teaching,—the Lord, the Holy Scriptures, Faith, and Life, as drawn from the Word of God by the Lord's servant, Emanuel Swedenborg.

There are various considerations which, if duly reflected on, would establish the claims of this writer to the attention of the Christian world. It is generally admitted among Christians, that the prophecies of Scripture do lead to the expectation of a glorious state of the church on earth—a state in which, for the clearness of her doctrinal views and for the purity of her practice, she shall be glorious beyond anything which has hitherto been witnessed. Many commentators have seen that such a state of the church is what is prefigured by the description of the *New Jerusalem*, in the Revelation, which is said to “come down from God out of heaven,” and to be “the tabernacle of God *with men*” (xxi. 2, 3). This is the view of that prophecy taken by Swedenborg, and demonstrated by him with great force of reasoning and the most conclusive Scripture testimony. If this be the true view of the subject, and if Scripture does indeed deliver the oracles of truth, this New Jerusalem—this new and improved form of the Christian Church—*must begin to be manifested at some time or other*. The predictions respecting it cannot be allowed by their Divine Author to remain a dead letter for ever; *at some time or other they must be accomplished*. And what times have ever yet arrived, at which their accomplishment might so reasonably be considered to be about to commence, as the times now present? A longer period has already elapsed since the first foundation of the Christian Religion, than has intervened between the first communication of any former dispensation of divine things to men and its modification by a succeeding one. Neither the Adamic Church, nor the Noetic, nor the Israelitish, lasted so many centuries

as the Christian Church has already existed ; and if a new modification of this is ever to appear,—if a New Jerusalem is ever to form the tabernacle of God with men,—the present age, as the probable era of its commencement, cannot be objected against on the plea of immaturity. If, also, it is reasonable to suppose that such an era would be marked by extraordinary signs, certainly no era was ever more decidedly so marked than the present. For a long period the judgments of heaven have been abroad in the earth in a more distinguished and more universal manner than has marked any former age since the establishment of the Christian Church. The whole political and moral aspect of almost every country on the face of the globe, and particularly of every country where Christians have had influence, has been surprisingly transformed ; and even the human mind itself, throughout, as far as is known, all the great families of mankind, has undergone a most conspicuous change. Is it not reasonable to suppose, that these wonderful occurrences may have been in part overruled, and in part produced, by the immediate agency of Divine Providence, with reference to the accomplishment of its purposes of mercy, in the establishment of the new dispensation of genuine Christianity, predicted under the figure of the New Jerusalem ?—that judgments are preceding to remove obstructions out of the way, and that beneficial influences are in operation to prepare for its reception ? Most assuredly, if a New Church is ever to appear among men, no times wearing more of the character which may reasonably be expected to mark the era of its commencement have ever yet been known, and none can be reasonably looked for hereafter in which that character shall be more strikingly displayed.

There is much then which gives an antecedent probability to the opinion, that, as the predictions relative to the new state of the Lord's Church among mankind, of which the New Jerusalem is a figure, must be fulfilled at some time or other, the present is actually the time appointed by Infinite Wisdom and Goodness for that purpose. But whenever the time should arrive, it is undeniably certain, that some individual or other of the human race must be enlightened to make it known. Whenever the superior clearness of doctrinal views, introductory to superior purity of practice, which, as all commentators admit, is at some period to constitute the pre-eminent glory of the Church, should be communicated to bless her members, it is obviously indispensable that some individual or other of the human race should receive the illumination necessary to introduce it. Some instrument or other, peculiarly enlightened, must be raised up for the purpose. If then it is not unreasonable to suppose that the present may be the time in which the church, or state of the church, represented by the New Jerusalem, is to commence, there is no absurdity in supposing that such an instrument for communicating her doctrines may already have appeared. The illustrious Swedenborg is believed by many to have stood in this capacity. He most solemnly affirms it in various parts of his writings. Is there any improbability in the belief, that he *may* have been the instrument which some man *must* be ? A man who makes such an assertion either believes it himself, or he does not. He who can make such an assertion without believing it himself, must be a supremely wicked impostor. But it is impossible

to entertain such a suspicion in regard to Swedenborg. Not only is there the most abundant external testimony to the innocence and sincerity of his character, but these are obvious from the whole of his writings themselves, which not only exhibit throughout the purest sentiments, but breathe in every line the writer's own entire conviction of the truth of what he says. In the assertion, then, which we are noticing, he only advanced what he most entirely believed. He who thus makes such an assertion, must either be completely deluded, or the assertion must be true. But it will be impossible for any one who reads with attention the following work, to imagine that its writer was the victim of delusion. Not only are the views of truth which it exhibits so elevated and clear in themselves, as to recommend their own excellence to every lover of truth for its own sake, independently of all reasoning; but, as intimated above, the method in which they are arranged, the Scripture proofs by which they are supported, and the rational arguments by which they are illustrated, are all of so superior an order, as to evince in the writer the highest perfection of the rational faculties, and to render ridiculous in regard to him the imputation of self-delusion. There remains no other alternative, but that his assertion is true,—that the doctrines here delivered as those of the New Jerusalem, are really the doctrines of the New Jerusalem of prophecy,—rays of that glorious light which, as is generally believed, was eventually to shine in the renewed Christian Church.

All the other works of this illustrious author will be found equally rational, when considered apart from prejudice, and, as the compositions of a man who had been specially enlightened to communicate the discoveries of Divine Truth necessary to be made at the commencement of the New Jerusalem.

His theological writings may be divided into four general classes. A slight notice of the character of each may be acceptable to those readers to whom the subject is new.

As the present is a purely doctrinal work, we will consider the class to which it belongs as constituting the first. To this class, then, appertain, 1. The small volume *On the New Jerusalem and its Heavenly Doctrine*, which is, equally with this, a purely doctrinal work, but embracing a greater variety of subjects, and treating them with much greater brevity. 2. The present work is the next of the Author's publications of the same character. 3. In the *Brief Exposition of the Doctrine of the New Church*, intended as an introduction to the work next mentioned, the doctrines generally admitted both among Romanists and Protestants are contrasted with those of the New Church, and their fallacies pointed out, in a very powerful and striking manner. 4. His last work, the *True Christian Religion, or Universal Theology of the New Church signified by the New Jerusalem in the Revelation*, is, as its title implies, a complete body of Divinity: it therefore embraces all the subjects which are treated of in the present work, with many others, all which are elucidated at considerable length. That work, however, does not supersede the use of this: for the doctrines delivered here, with the exception of that on the Sacred Scripture, are treated in quite a different manner from that in which they are presented in the *True Christian Religion*,

though with the utmost harmony in the results. But the present work is peculiarly adapted for the use of persons who wish to possess, within a moderate compass, a clear delineation of the doctrines presented as those of the New Jerusalem : the subjects which it embraces are entered into with sufficient fulness to give the reader the most ample satisfaction in regard to their truth ; and they are of such cardinal importance, as to afford an ample insight into the nature of the whole system. Doctrinal points, also, are of necessity occasionally discussed, and sometimes largely, in all his other publications.

The next and most extensive class of our Author's works is formed by those which are devoted to the exposition of the Scriptures, according to the principles explained in the *Doctrine of the Sacred Scripture*, which constitutes a part of the present work. Of these works there are three : the *Arcana Cœlestia*, which is an exposition, according to the spiritual sense, of the Books of Genesis and Exodus ; and two works (one of them a posthumous publication) on the *Apocalypse*.

A third class of our Author's writings consists of works which are not strictly upon doctrinal subjects, nor yet directly expository of the Scriptures ; but which treat of important questions in sacred metaphysics and morals. To this class belong, 1. The volume on the *Divine Love and Wisdom* ; 2. That on the *Divine Providence* ; 3. The work on *Conjugal Love* ; and 4. The tract on the *Intercourse between the Soul and the Body*.

The fourth and last class of the writings of Swedenborg contains those in which he describes the nature of the life after death, and the state of man in the eternal world. It is from a misunderstanding or misrepresentation of his writings of this class that Swedenborg is regarded by some as a visionary and enthusiast ; though if the terms *visionary* and *enthusiast* mean a *person who dreams of things which have no real existence, and is carried away by the mere force of his imagination*, a more mistaken notion was never entertained respecting the character of any one than respecting that of the always calm and rational Swedenborg. Heaven and hell are doubtless real existences, howsoever defective may be our notions of their nature. And, most assuredly, nothing can with more reason be expected than, when the superior light should be vouchsafed which Scripture teaches us was to accompany the dispensation of the New Jerusalem, of which it is said that "the glory of God did lighten it, and the Lamb is the light thereof" (Rev. xxi. 23), and "there shall be no night there" (xxii. 5),—no intellectual darkness and lack of knowledge ;—that then the darkness which, it is generally allowed, prevails among Christians in regard to the state of man in eternity, should be removed, and some clear and satisfactory knowledge respecting it should be supplied. When Dr. Johnson was once told of a certain person who published a visionary work, in which he stated that, like the Apostle Paul, he had been "caught up to the third heaven," and had had "abundance of revelations," the witty dogmatist replied, that he would have been more like the Apostle had he kept his revelations to himself. And this was a just observation. Had the Divine Wisdom seen that any specific information respecting the nature of heaven and hell, and man's state after death in general, would have been conducive to the welfare of mankind under the Christian dispensation, in that form of

it founded by the Apostles, the Apostle Paul would doubtless have been permitted to communicate the knowledge which had been imparted to himself. But this objection does not lie against the knowledge of the subject communicated in the writings of Swedenborg, if, as we have seen there is so much reason to conclude, it was really granted to him to be the organ of imparting the knowledge necessary for the Christian Church, under the new dispensation of it predicted by the symbol of a New Jerusalem. It would be strange indeed if, amid the beams of light which are promised under this dispensation, not a ray should be afforded to chase away the dreary gloom which everywhere prevails in regard to the state of men after death,—if, in the glorious state under which it is generally believed that Christianity should at length appear on earth, no specific knowledge should even then be afforded respecting the nature of heaven and hell. It is, then, in strict conformity with the most reasonable expectations, that Swedenborg should have been enabled to clear up this matter also. And to reject the information communicated through him, because it was not communicated through the Apostles, would be just as reasonable as to reject the knowledge imparted through the Apostles, because it was not as plainly revealed through Moses and the prophets. But his writings on this subject form much the smallest of the four classes into which we have divided his works. His treatise on *Heaven and Hell* and that on *the Last Judgment* are the only distinct and original works which properly belong to it, that on *The Earths of the Universe* being a mere publication of the appendices to some of the chapters of the *Arcana Cœlestia*; but many particulars which come under the same description are given in appendices to the chapters of the *Arcana Cœlestia* and the *Apocalypse Revealed* among his expository works, of the *Conjugal Love* among his metaphysical and moral works, and of the *True Christian Religion* among his doctrinal works. In the work which follows there is very little of the kind: a few, and but a few, short notices of things made known to the Author, by his communication with the spiritual world, are incidentally introduced by way of illustration.

The readers of this work, who may not have had any previous knowledge of the Author, will naturally be desirous to possess some information respecting his station in life and personal character. This wish may be gratified by a perusal of the prefaces to those of his works which were first published in English; viz., the little work on the *Intercourse between the Soul and the Body*, the treatise on *Heaven and Hell*, and the *True Christian Religion*: in which also, together with the prefaces to the *Arcana Cœlestia* and to the *Apocalypse Revealed*, are contained very satisfactory vindications of his leading sentiments.* But not to make it absolutely necessary for the purchasers of this volume to consult other works for information respecting

* Among the works expressly devoted to the [defence of his character and writings, we may mention Noble's *Appeal in behalf of the Views and Doctrines of the New Church*; in which is brought together a very considerable body of information respecting Swedenborg, and of proofs of the reality of his intercourse with the spiritual world, as testified by the most respectable witnesses, including persons of the very highest rank.

the Author, we will here add a document of the very first authority, which gives a detailed view of his whole life and writings, including a list of those works by which he had gained a distinguished reputation as a philosopher, before, in the fifty-sixth year of his age, he received that particular illumination which caused him, during the remaining twenty-nine years of his life, to employ his pen exclusively on spiritual subjects. The document alluded to is a discourse delivered in honour of his memory before the Royal Academy of Sciences of Stockholm. The mere circumstance that such a discourse was delivered, is alone a sufficient proof that the subject of it was a man of high respectability. Having been pronounced by a natural philosopher in an assembly of natural philosophers, it necessarily speaks slightly of his theological pursuits. By the majority of such persons, the direction which his mind had taken for so great a portion of his life must have been regarded as a weakness. Whatever might be the private sentiments of the Orator, this would oblige him to speak of this subject in a manner suitable to the taste of his hearers. But, notwithstanding this flaw, as they must deem it, in his character, that he still retained to the last so high a place in their esteem as the whole discourse evinces that he did, is a fact which must raise him high indeed in the estimation of every impartial inquirer. Thus when due allowance is made for the prejudices of the man of mere science, the reader will not think that the passages in which the Chevalier Sandel speaks lightly of Swedenborg's theological character derogate in any degree from the excellence of his character in the main ; but rather, that the degree of respect with which the orator is even here compelled to speak of him, evinces that his character, in every respect, must have been completely unexceptionable, and justifies the conclusion, that it was in the theological part of it that its most exalted traits in reality resided. Had not his deportment, after he had devoted himself to the functions of his spiritual office, continued to be in every respect most becoming and consistent, could he have retained so entirely the respect and esteem of his noble and learned associates ? Those in this country, who know nothing respecting what his character really was, may class him with the fanatics who, at various times, have attracted attention by their absurd pretensions. Had such, in any degree, been his character, could he, after exhibiting himself in it for nearly thirty years, have had his memory held in such honour by the first characters in his country, as the following document evinces that it received ?

EULOGIUM
ON
EMANUEL SWEDENBORG,

Pronounced in the Great Hall of the House of Nobles, in the Name of the Royal Academy of Sciences of Stockholm, October 7th, 1772: by M. Samuel Sandel, Counsellor of the Royal Board of Mines, Knight of the Polar Star, and Member of the said Academy.

Translated from the Swedish.*

GENTLEMEN !

Permit me to entertain you this day upon a subject which is not of an abstract or remote nature, but is intended to revive the agreeable remembrance of a man celebrated for his virtues and his knowledge, one of the oldest members of this Academy, and one whom we all knew and loved.

The sentiments of esteem and friendship with which we all regarded the late M. Emanuel Swedenborg, assure me of the pleasure with which you will listen to me while he is the subject of my discourse : happy should I be, could I answer your expectations, and draw his eulogium in the manner it deserves ! But if there are some countenances of which, as the painters assure us, it is extremely difficult to give an exact likeness ; how difficult then must it be to delineate that of a vast and sublime genius, who never knew either repose or fatigue ; who, occupied with the sciences the most profound, was long engaged with researches into the secrets of nature, and who, in his latter years, applied all his efforts to unveil the greatest mysteries ; who, to arrive at certain branches of knowledge, opened for himself a way of his own, without ever straying from sound morals and true piety ; who, being endowed with a strength of faculties truly extraordinary, in the decline of his age boldly elevated his thoughts still further, and soared to the greatest heights to which the intellectual faculty can rise : and who,

* The former editions of this Eulogium which have appeared in English were translated from a French version of the Swedish original, prefixed by the Abbe Perneti, librarian to the King of Prussia, to his French translation of Swedenborg's treatise on *Heaven and Hell*, printed at Berlin, in 1782. But prefixed to a French edition of the *True Christian Religion*, printed at Paris, in 1802, is another French version of it, affirmed by the Editors of that work to be more accurate than the one by Perneti ; and certainly, in several instances, it gives a clearer sense. From this copy, compared with Perneti's, the above translation is made. The two copies, however, always agree in substance, and thus testify to the general fidelity of each other.

finally, has given occasion to form respecting him a multitude of opinions, differing as much from each other as do the minds of the different men by whom they are formed !

When the riches and beauties of nature shine with the greatest brilliancy before our eyes, then it is that we perceive most distinctly the shades which are inseparable from them. On the appearance of a new light, the man of mere curiosity sees nothing but marvels and miracles even in its illusions. The blockhead, on the other hand, turns all into ridicule : in his estimation, acute penetration is subtilty, deep thought is dreaming, abstract meditation is enthusiastic reverie, to quit the beaten track is to go astray, and the investigation of unknown truths is sheer madness. The wise man is not so precipitate : he does not despise a rich mineral because it contains some heterogeneous substances which indicate its origin ; he endeavours to discover the variations of the needle, not for the sake of exposing its defects, but that he may make the best use of this admirable guide : he values an inquiring eye, even when it ventures to direct a glance on the sun ; he avoids excessive rigour, and takes care not to judge with harshness of an ardent and laborious zeal in the pursuit of truth ; and none can find anything to censure in Swedenborg, unless it be that he allowed his genius this way to go too far.

It is thus that, notwithstanding some passages a little difficult to explain, the fair picture of his life well merits examination.

The excellent Bishop of Skara,* Dr. Jesper Swedberg, a clergyman full of zeal but free from bigotry, was still chaplain of the first regiment of the Royal Horse Guards when his first wife, Sarah Behm, daughter of Albrecht Behm, Assessor of the Board of Mines, brought him his second son, Emanuel Swedberg ; who was born at Stockholm, the 29th of January, 1688.† He was named Swedborg, when he was elevated to the rank of nobility,‡ together with his sisters, in 1719.

Nature and art form the ornaments of the earth : birth and educa-

* In Westrogothia, or Westgothland.

† According to a letter of Swedenborg's, written in Latin and printed at London in 1769, the year of his birth was 1689. But this is a mistake [or misprint :] by according to the note which he delivered in himself, to be inserted in the register of the Nobles, and which is in the hands of M. Stierman, Counsellor of the great Chancery, independently of other proof that might be given, Swedenborg was born in 1688. As to the place of his birth, the register has Upsal ; but this ought to be Stockholm. [*Note of M. Sandel.*]

‡ From the fact of his having been elevated to the rank of nobility, an honour customarily granted to the families of the bishops, it has been generally supposed that he had a title, whence that of Baron is usually given him. But in Sweden there are noble families to which no title belongs ; and the male representative of such families enjoys a seat in the House of Nobles, answering to our House of Lords, in the Diet or Parliament of the country. Thus the privileges attached to this rank are, in the head of the family, as Swedenborg was at the time of his elevation to it, the same as belong to the lowest rank of nobility in England. In Sweden, exclusively of the princes of the blood, there are but three ranks of nobility ; to the lowest of which no title is attached, but only certain privileges ; to the second belongs the title of Baron ; and to the third that of Count. Thus the rank of Count, in Sweden, is equivalent to our Duke, that of Baron to our Earl, and the head of an untitled family enjoys a rank equal to that of our Lord or Baron.

tion form those of the human race. A fruit-seed does not always produce a tree which yields as excellent fruit as that which produced it ; which often is owing to the modifications effected in the tree by art, which occasion a difference in its products, but do not at all alter its nature. Experience supplies us with a great many similar instances in our own species. But it would be hazarding a paradox were we to attempt to determine how far certain virtues are hereditary in families, or are introduced into them by education. Be this as it may, it cannot be denied, that the advantage of having sprung from a respectable and virtuous family inspires a man with confidence, when he is conscious that he does not disgrace his descent. In every condition, it is a real advantage to be born in a family which has been, for a long time, the abode of honour and virtue, and a nursery of citizens every way useful to the country. Such was that of Swedenborg.

In a family of credit and respectability among the miners of Stora Kopparberg,* Daniel Isaacson and his wife Anne Ballernesia are distinguished as the parents of the first chiefs of the noble families of Shômstrôm and of Swedenborg, as well as of that of the Swedbergs. I remember to have seen a genealogical tree, in which were represented many of the Swedbergs, incorporated and allied with other illustrious and celebrated families. But since our Swedenborg did not assist to extend the branches of this tree, I will dwell upon it no longer, and will endeavour to follow himself only.

In following him, the period of childhood and the exercises of that age cannot detain me long ; for in him everything tended to maturity. A son of Bishop Swedberg could not fail to receive a good education, according to the custom of the times, and such as was adapted to form his youth to virtue, to industry, to solid knowledge, and especially to those sciences which were to constitute his chief occupation. Times and manners change : But I am speaking of the youth of a Swedenborg. What need is there to expatiate further upon the well-bestowed care which was employed on his education ; upon his eagerness to profit by such an advantage, which comparatively few men enjoy, and which so many of those who enjoy it neglect ; upon the acuteness of his talents, which made the acquisition of knowledge easy to him, and cherished his excellent inclinations ; in short, upon his diligence and early maturity ? What more striking proof of them could be given than the favour of a great prince, who, possessing a penetrating judgment, knew how to discover merit and talents, to encourage them by his bounty, and to employ them to the best advantage ?

Without any solicitation on his part, he was appointed by Charles XII., at the age of twenty-eight years (in 1716), and when he was but a† student at the University, Assessor Extraordinary of his Board of Mines ; and with leave to make his election between this

* The great copper-mountain.

† As Emanuel Swedberg took his degree of Doctor in Philosophy in 1709, he cannot with strict propriety have been said to be "but a student," according to our English notions on the subject, in 1716. It is, however, probable that, although he had taken the degree of Doctor, he continued to take advantage of the opportunities which the University afforded of increasing his stock of information by attendance on the lectures there delivered.

office and a Professorship in the Royal University of Upsal. It is not upon an effeminate young man, destitute of talents, that an enlightened Monarch confers such employments. Swedberg was already known, both within the kingdom and abroad, for his learning and his great qualities.

Among the number of his successful, though not always acknowledged [assurés] youthful essays, is to be reckoned an Academical Dissertation, which he published at Upsal in 1709.*

A collection of Latin verses, which he had composed in 1710 and the following years, and which he published at Skara under the title of *Ludus Heliconius, seu Carmina Miscellanea, quae variis in locis cecinit Em. Swedberg*,† displayed an uncommon liveliness of talent, and evinced how well he had employed the studies of his youth. How proud would many be, had they been able to give, at such an age, such proofs of genius!

But poetry did not constitute his chief employment. The Essays and Remarks on questions in Mathematics and Physics, which he printed at Stockholm, in six parts, in the Swedish language (the fifth part being also published in Latin), under the title of "*Daedalus Hyperboreus*," and which were commenced in 1716,‡ evinced his taste for those sciences. May it not be said that these productions of a young author gave reason to expect from him others which should bear the stamp of a Dædalus?

But let us not estimate the strength of his genius merely by the productions of his youth which had yet appeared. It is not by the press alone that we can always judge of an author's learning. An indifferent work is often adorned with a pompous title: and the best authors are they who take sufficient time to furnish their minds with knowledge and with solid principles. These attainments Swedberg first sought in the University of Upsal; afterwards, during four successive years, in those of England, Holland, France, and Germany.

But we have to follow him in longer and more numerous travels, in diversified occupations and undertakings, and through routes often attended with difficulty. And in order that no reserve or apprehension may afterwards invade us, and make us hesitate at accompanying him any farther, as often happens when we have not had time to make ourselves sufficiently acquainted with a travelling companion beforehand; represent to yourselves in Swedenborg the happy union of a strong memory, a quick conception, and a sound judgment; represent to yourselves these excellent qualities united to an ardent desire and encouraging hope of acquiring the most profound attainments in philosophy, in all the branches of mathematics, in natural history, in

* The title of this dissertation was, "*L. Annæe Senecæ et Pub. Syri Mini forsan et aliorum, Selectæ Sententiæ, cum Annotationibus Erasmi et Græcæ Versione Scaligeri*," etc. It has since been reprinted, with the addition of fragments recently discovered by Dr. J. F. I. Tafel, of Tübingen, in 1841.

† In 1715 Emanuel Swedberg published a volume of fables and allegories in Latin prose, under the title of "*Camena Borea, cum heroum et heroidum factis ludens, sive Fabellæ Ovidianis similes, sub variis nominibus scriptæ ab E. S. Sueco*. Liber. I. Gryphiswaldiæ, 1715."

‡ A second edition of this little work, with additions, was published at Stockholm in 1826, and a third at Tübingen in 1841.

‡ And completed in 1718.

mechanics, in anatomy, and even in theology ; let us not forget his skill in the oriental and European languages : let us recollect the force of habit, acting in him in concert with the use of reason, especially in respect to the order in which he arranged his thoughts ; without a regard to which, when they are too much occupied upon abstruse meditations, they are apt to give themselves up, without distinction of objects, to the fire of a too lively imagination : add to all this an excellent heart, as proved and formed by the rules which he had prescribed for his conduct, and which I have found noted down in several of his manuscripts, which are these : 1. Often to read and meditate on the Word of God : 2. To submit everything to the will of Divine Providence : 3. To observe in everything a propriety of behaviour, and always to keep the conscience clear : 4. To discharge with fidelity the functions of his employments and the duties of his office, and to render himself in all things useful to society. Such were the characteristic traits of Swedenborg's mind : and whoever thinks there is the least exaggeration in the delineation of them, must, in some shape or other, be the victim of prejudice. Let such consider more closely what I have already said, and what I have still further to say.

Let us now hasten to receive him on his return from his first travels, when we shall find him occupied with mathematics and mechanics. His attainments in these sciences soon procured him an acquaintance and an intimate connexion during many years with the Archimedes of Sweden, Christopher Polheimer, then Assessor, and afterwards Counsellor of the Chamber of Commerce, and Commander of the Order of the Polar Star, and who was known afterwards under the name of Polheim [or Polhem]. By this connexion he not only acquired great attainments in the science of mechanics, but obtained the further advantage of partaking of the very particular confidence with which Polheimer was honoured by his late Majesty, Charles XII., and which was afterwards equally shared by them both. The diploma appointing him to his office of Assessor, given at Sunden, the 19th of December, 1716, states that the king had a particular regard to the knowledge possessed by Swedberg in the science of mechanics, and that his pleasure was that he should accompany and assist Polheimer in constructing his various mechanical works. This diploma, together with all that is related by Dr. Nordberg, in his History of Charles XII., of the conversations that this monarch often had with these two great men on mechanics and other parts of mathematics, evinces how much he esteemed these two geniuses, who seemed formed to assist each other, and destined to labour together. He often made use of their knowledge and talents ; which in both of them, especially on the subject of mechanics, were accompanied with the gift of the most happy invention.

This is not the place to speak of the great undertakings of Polheim : otherwise I should mention the famous dyke of Lyckeby, the locks of Trollhetta, the basin of Carlsrona, and other works executed by him.

Of such works Swedenborg, for his part, executed one of the greatest importance, during the siege of Frederickshall, in 1718. He contrived to transport over valleys and mountains, by help of the rolling machines of his own invention, two galleys, five large boats, and a

sloop, from Stromstadt to Iderfjol, which divides Sweden from Norway towards the south; that is to say, for a distance of fourteen miles. By this operation the king found himself in a situation to carry on his plans; for under the cover of these galleys and boats, he transported on pontoons his heavy artillery, which it would have been impossible to convey by land, under the very walls of Frederickshall. It is thus that the sciences and arts, judiciously applied, become universally useful, and effect objects which, without their aid, no human power could accomplish.

But mechanics alone did not occupy all his time. In 1717 and 1718 he published the continuation of his *Daedalus Hyperboreas*. In the latter year he printed an *Introduction to Algebra*, under the title of "*Regel-Konsten*." In 1719 a "*Proposal for a Decimal arrangement of Coinage and Measures, to suppress Fractions and facilitate Calculation*;" and in the same year a treatise "*On the [Motion and] Position of the Earth and the Planets*:" with another, "*Proofs derived from appearances in Sweden of the depth of the Sea, and the greater force of the Tides in the earliest ages*."† He had begun, at the same time, several other works; of which we shall soon learn the particulars by advice from abroad.

He had not yet taken possession of his office as Assessor of the Royal Board of Mines; because he was unwilling to exercise the functions of it before he had acquired a perfect knowledge of metallurgy: thus he is by no means to be ranked in the number of those who, without capacity, solicit places, and have not the knowledge requisite for filling them. He had obtained this office without solicitation. He was already well skilled in certain sciences, which alone would render him very useful in his situation: it was even very easy for him to acquire the knowledge in which, for this office, he might be deficient, since mathematics and physics, which he had hitherto made his principal studies, are the basis of the science of mines. But he could not be satisfied with theory alone without practice: nor was he any better satisfied with the experience which may be acquired in a chemical laboratory, nor with an acquaintance with the mines of Sweden only, and with the buildings, machines, and processes used in working them. He therefore, in 1721, undertook a second journey to foreign countries, to examine their mines and smelting works,—particularly those of Saxony and the Hartz. But we ought not to say that he went to examine their mines only: for of all that could fix the attention of a traveller, there was nothing that escaped him.

During his stay in the country of Brunswick, the reigning sovereign, Duke Lewis Rodolph, gave him full liberty to travel in his dominions, and, at his departure made him a present of his medallion in gold, and of another in silver. In this journey he acquired new

* Or, "*The Art of the Rules*." Part only of this work was published: that left in manuscript, according to Lugerbring, contains the first account given in Sweden of the differential and integral calculus. Swedenborg also published in 1718 another tract in the Swedish language, intitled "*Attempts to find the Longitude of places by means of the Moon*:" and in 1719 a tract in the same language, "*On Docks, Sluices, and Salt-works*."

† He also published occasional papers in the *Acta Literaria Sueciae* for 1720-1.

stores of knowledge, and enriched science with the following new works :—

1. *Prodromus Principiorum Rerum Naturalium, sive Novorum Tentaminum, Chemiam et Physicam Experimentalem Geometrice Explicandi.*
2. *Nova Observata et Inventa circa Ferrum et Ignem, et præcipue circa Naturam Ignis Elementarem : una cum Nova Camini Inventione.*
3. *Methodus Nova Inveniendi Longitudines Locorum Terra Marique, Opæ Lunæ.*

To this work are appended

4. *Modus Construendi Receptacula Navalia.*
5. *Nova Constructio Aggeris Aquatici.*
6. *Modus Mechanice Explorandi Virtutes Navigiorum.*

These works were all printed at Amsterdam in 1721.

7. *Miscellanea Observata circa Res Naturales ; præsertim Mineralia, Ignem, et Montium Strata.* Three parts of which were printed at Leipsic, and the Fourth at Hamburg, in 1722, with this additional title, viz., "*Precipue circa mineralia, ferrum et stalactitas in Cavernis Baumannianis.*"—On Minerals, Iron, and the Stalactites in Baumann's caverns.*

If we except Linnæus, who ever knew how to profit so well by a journey of so short duration ? For in 1722, after an absence of a year and a half, he rejoiced his country by his return.

In the years succeeding he divided his time and his occupations between the business of the Royal Board of Mines and his studies, till 1733, when he finished his great work entitled, *Opera Philosophica et Mineralia*,—*Philosophical and Mineralogical Works*. It was published in 1734 at Dresden and Leipsic ; and while being printed he visited the mines of Austria and Hungary,—a journey which lasted a year. This work is in three volumes folio. The title of the first volume is, *Principia† Rerum Naturalium ; sive Novorum Tentaminum Phænomena*

* We subjoin a translation of the titles of the above works.

1. *Some Specimens of a Work on the Principles of Natural Philosophy, comprising New Attempts to explain the Phenomena of Chemistry and Physics by Geometry.*

2. *New Observations and Discoveries respecting Iron and Fire ; and particularly respecting the Elemental Nature of Fire ; together with a new construction of Stoves.*

3. *A New Method of finding the Longitudes of Places on Land or at Sea by Lunar Observations.*

4, 5, 6. *A new Mechanical Process for constructing Docks and Dykes ; with a mode of testing the powers of Vessels.*

7. *Miscellaneous Observations connected with the Physical Sciences, and especially on Minerals, Fire, the Strata of Mountains, etc. Parts I.—IV.*

All these little works have been translated and published by the SWEDENBORG ASSOCIATION.

† The *Principia* was prohibited by the Pope, April 13, 1739. It has been ably translated by the Rev. Augustus Clissold, and is published by the SWEDENBORG ASSOCIATION.

Mundi Elementaris Philosophice Explicandi: that of the second, *Regnum Subterraneum sive Minerale de Ferro*: and that of the third, *Regnum Subterraneum sive Minerale de Cupro et Orichalco*.^{*} These volumes, being solid and learned compositions, ornamented with plates to assist the reader to understand the descriptions, etc., in the text, could not but add to the favourable opinion that the learned of foreign countries had already conceived of our Swedenborg.†

The Consistory of the University, and the Academy of Sciences of Upsal, did themselves the honour of being the first to acknowledge the merit of their illustrious countryman, and to shew him marks of their esteem. The Consistory in 1724 had invited him to accept the situation of Professor of Pure Mathematics, vacant by the death of Nils Celsius; and this because, as they expressed themselves, his acceptance of the office would be to the advantage of the students, and the ornament of the University. He, however, declined the honour. The Academy of Sciences admitted him into the number of its members in 1729.

But the learned abroad now hastened to give him marks of their consideration. The Academy of Sciences of St. Petersburg appointed him a Corresponding Member, by a diploma dated Dec. 17th, 1734. Christian Wolff, and other foreign literati, were eager to establish with him a literary correspondence, and consulted him on many intricate subjects. The Editors of the *Acta Eruditorum* of Leipsic, which gives an account of the works of men of science and literature, found in those of Swedenborg a rich harvest with which to ornament their collection.‡ Nor has time yet deprived his *Opera Philosophica et*

* 1. *The Principia; or the First Principles of Natural Things: being new Attempts toward a Philosophical Explanation of the Elementary World.*

2. *The Subterranean or Mineral Kingdom:—Iron.*

3. *The Subterranean or Mineral Kingdom:—Copper and Brass.*

† In the course of 1722, after his return home, Swedenborg published anonymously at Stockholm, in Swedish, a work *On the Depreciation and Rise of the Swedish Currency*, which was reprinted, with additions, at Upsal in 1771.

‡ This hardly conveys a fair impression of the real state of the case. The fact appears to be, that Swedenborg's high reputation during his early career was annexed exclusively to the practical side of his character. The scientific truths which he discovered in every region of nature which his mind explored, were less appreciated than they are now. Were the case otherwise, his works on Natural Philosophy would belong to the past and not to the future. But what the world will call his "Theories" did not find favour in the high places of science. We cannot have a better illustration of this, than the manner in which the *Acta Eruditorum* noticed his scientific productions.

The *Acta Eruditorum*, for Feb. 1722, pp. 83—87, gives an abstract of his *Prodromus Principiorum Rerum Naturalium*; and the reviewer ends by saying, "The author has displayed great abilities and equal industry, but how far he has followed truth in his theories, let others decide." In pp. 225—6, we have a review of his *Nova Observata et Inventa*; pp. 262—6, of his *Miscellanea Observata*; pp. 266—270, of his *Methodus nova Inveniendi Longitudines locorum*; and in the *Acta* for 1723, pp. 96—7, of the *Miscellanea Observata*, Pars 4; in which reviews, as the works noticed are not of a theoretical nature exclusively, the tone is certainly that of commendation. In the *Acta* for 1735, pp. 556—559, we find a review of the *Prodromus de Infinito*; and in that for 1737, pp. 342—356, a review of the *Opera Philosophica*, etc. These two reviews, however, are mere analyses, expressing no affirmative opinion, although that on the *Prodromus* charges the author with materialism. In the *Acta* for 1742, pp. 642—663, there is an account of the *Economia*, made up chiefly of extracts from the work itself; and in 1747,

Mineralia of any of their value. The authors of the magnificent *Description des Arts et Metiers*, now publishing at Paris, have thought so highly of the second part, which treats of Iron and Steel, that they have translated it,* and inserted it entire in their collection.†

This Royal Academy, on its first establishment, could not fail to associate among its members a man who already held so distinguished a rank among the members of other learned societies.

I have hitherto only spoken of one part of the works of Swedenborg : and as those which follow are of quite a different nature, it becomes necessary that we should yet dwell a little longer on these first. They are so many incontestable proofs of a universal erudition, which attached itself in preference to objects which require deep reflection and profound knowledge. None can reproach him with having wished to shine in borrowed plumes, passing off as his own the labours of others, dressed out in a new form, and decorated with some new turns of expression. It must be acknowledged, on the contrary, that, without ever taking up the ideas of others, he always followed his own, and often makes remarks and applications which are not to be found in any preceding author. Nor was he at all of the same class as the generality of universal geniuses, who, for the most part, are content with merely skimming over the surface of things. He applied the whole force of his mind to penetrate into the most hidden things, to connect together the scattered links of the great chain of universal being, and to trace up everything, in an order agreeable to its nature, to the Great First Cause. Neither did he proceed in the manner of

pp. 507-514, a review of the *Regnum Animale*. This last notice of Swedenborg's works by the *Acta Eruditorum Lipsiensia* is a production of the most spiteful and sneering kind, ending with these significant words, "So much for Swedenborgian dreams" ("Hæc de somniis Swedenborgianis sufficient") ; pretty clearly proving, that the scientific world had much the same quarrel with Swedenborg's scientific doctrines, as the religious world has with the theology of the New Jerusalem.

* Art des Forges et Fourneaux à Fer, par M. le Marquis De Courtivron ; et par M. Bouchu, Correspondant de l'Académie Royale des Sciences.

QUATRIÈME SECTION.

Traité du Fer, par M. Swedenborg ; traduit du Latin par M. Bouchu, 1762.

AVERTISSEMENT.

"La traduction de l'ouvrage de M. Swedenborg qui fait la quatrième section de l'art des Forges, est donnée pour la comparaison des travaux de Suède à ceux de France. Ce savant étranger qui a fait plusieurs ouvrages de Métallurgie, a été employé par le Gouvernement de Suède dans les manufactures de Fer et de Cuivre de ce Royaume, pour y porter y les vues éclairées que ses connaissances lui donnoient. . . . Le traducteur s'est servi des mêmes planches et figures du livre de M. Swedenborg," &c.

In *La France Littéraire*, par J. M. Quenard, art. SWEDENBORG, occurs the following :— . . . "Traduction de quelques Chapitres de son livre sur la manière de convertir le fer cru ou de fonte en acier, en divers lieux ; Strasbourg, J. R. Dulsecker, 12mo, 1737."

† The value of this work of our author's did not fail, also, to obtain notice in England. In the translation of Cramer's *Elements of the Art of Assaying Metals*, by Dr. Cromwell Mortimer, Secretary to the Royal Society, it is mentioned by the translator in the following terms : "For the sake of such as understand Latin, we must not pass by that magnificent and laborious work of Emanuel Swedenborgius, entitled *Principia Rerum Naturalium*, &c. Dresdæ et Lipsiæ, 1734, in three tomes, in folio : in the second and third tomes of which he has given the

certain natural philosophers and mathematicians, who, dazzled by the light which they had been in search of and have found, would, were it possible, eclipse and extinguish, to the eyes of the world, the Only True and Great Light. He, in the course of his meditations on the universe and on creation, continually found new occasions for rising in love and adoration towards the Author of nature.

But let us suppose ourselves engaged in examining a grand machine in the construction of which we had no concern. We see nothing of it but its results ; yet from its effects, with which, even, we are but imperfectly acquainted, we wish to judge of the whole. It will hence naturally happen, that everyone will adopt such principles of explanation as appear to him most certain, and will endeavour thence to advance, step by step. It is thus that our most distinguished scholars in theoretical philosophy have proceeded. Happy are those who, in their investigations of the most sublime subjects, have been the least unintelligible ! If, with the most profound knowledge, and with the greatest strength of intellect, they have not been able to avoid illusions and to attain the end proposed, they at least have struck out new paths for the exercise of our intellectual faculties : one idea leads to another ; and thus they have opened the way to discoveries of greater certainty. Even the searchers for the philosophers' stone, if, after all their labours, they have not succeeded in making gold, have at least enriched chemistry with many valuable discoveries.

I think I shall not be mistaken if I assert, the Swedenborg, from the time when he first began to think for himself, was animated by a secret fire, an ardent desire to attain to the discovery of the most abstract things ; and that he thenceforward thought that he had obtained a glimpse of the means of arriving at his end. I think I am justified in this supposition, on a comparison of his last works with his first ; though they treat of very different subjects.

He contemplated the great edifice of the universe in general. He afterwards examined such of its parts as come within the limits of our knowledge. He saw that the whole is arranged in a uniform order, and is governed by certain laws. He took particular notice, in this immense machine, of everything that can be explained on mathematical principles. He doubted not that the supreme Creator had arranged the whole, even to the most imperceptible parts, in the most entire harmony and the most complete mutual agreement : and this agreement, as a mathematical philosopher, he endeavoured to develop, by drawing conclusions from the smallest parts to the greatest, from that which is visible before our eyes to that which is scarcely discoverable even by the aid of optical glasses. He thus formed to himself a system founded upon a certain species of mechanism, and supported by reasoning,—a system, the arrangement of which is so solid and the composition so serious, that it claims and merits all the attention of the learned :—as for others, they may do better not to

best accounts, not only of the methods and newest improvements in metallic works in all places beyond the seas, but also of those in England and our colonies in America, with draughts of the furnaces and instruments employed. It is to be wished we had extracts of this work in English." Page 13, 2nd ed. Lond. 1764.

meddle with it. According to this system, he explains all that the most certain facts and the soundest reasoning can offer to our meditations. If we dare not adopt the whole, there are at least many excellent things in it which we may apply to our use. But he went further : he wished to combine this system with religion ; and to this object he almost entirely devoted himself from the time of the publication of his *Opera Philosophica et Mineralia*.

He passed the greater part of his latter years in foreign countries, to which, after the year 1736, he made eight different journeys ; either to England, or Holland, or France, or Italy. He commenced with the latter countries, his travels in which lasted till 1740. His principal object in these journeys was the printing of his new works.

I cannot help admiring the great fertility of his pen ; for, beside the numerous productions, and especially the great work, of which we have spoken already, he was the author of the following :

1. *Prodromus Philosophiæ Ratiocinantis de Infinito, de Causa Finali Creationis, et de Mechanismo Operationis Animæ et Corporis*. Printed at Dresden, in 1734.
2. * *Æconomia Regni Animalis*. Printed at Amsterdam, in two parts, the first in 1740, and the second in 1741.
3. *Regnum Animale*. In three parts, two of which were printed at the Hague in 1744, and the third at London, in 1745.
4. *De Cultu et Amore Dei*. In two parts, London, 1745.†

* It appears from an American periodical, the *Precursor*, vol. i. (Cincinnati), that Swedenborg published the following Work : “ *Dissertationes duæ de Fibrâ et Succo Nerroso*, ” 8vo, Rome, 1740. And in Italy, probably about the same time, he is said to have put forth a treatise, “ *De Febre Intermittente*. ”

† The following are the titles of these works in English :

1. *A Critical and General Introduction to the Philosophy of the Infinite ; treating of the Final Cause of Creation, and of the Intercourse between the Soul and the Body*.
2. *The Economy of the Animal Kingdom, considered Anatomically, Physically, and Philosophically*. Translated from the Latin by the Rev. Augustus Clissold, A.M., and edited, with Introductory Remarks, Indexes, Bibliographical Notices, &c., by James John Garth Wilkinson, Member of the Royal College of Surgeons, London. Two vols. 8vo. Published by the Swedenborg Association.
3. *The Animal Kingdom, considered Anatomically, Physically, and Philosophically*. Translated from the Latin, with Introductory Remarks, Indexes, Bibliographical Notices, &c., by James John Garth Wilkinson, Member of the Royal College of Surgeons, London. Two vols. 8vo.
4. *The Worship and Love of God*.

Though M. Sandel has numbered the above with the author's theological writings, they do not, in reality, belong to that class. The subjects of some of them are, however, closely connected with theology. The philosophical views they develop are mostly in harmony with those of his theological works ; and their theological sentiments also are seldom at variance with those of the latter, although they occasionally evince the absence of that superior illumination which he afterwards enjoyed. His special illumination, as is proved by his Diary for that time, commenced in 1745. All his theological works abound with references to each other, but they do not contain a single reference to the above or to any other of his scientific publications. The case, however, is different in his theological MSS. and posthumous works. Thus in the index to the *Arcana Cœlestia*, there is reference, under the word *Cause*, to *The Worship and Love of God* ; and in his unpublished *Adversaria*, on the first chapter of Genesis a

1. *Arcana Cœlestia*. In eight volumes, London, 1749 to 1756.
2. *De Ultimo Judicio et Babylonia Destructa*.
3. *De Cœlo et Inferno*.
4. *De Equo Albo, de quo in Apocalypsi*.
5. *De Telluribus in Mundo nostro Solari, seu Planetis, et de Telluribus in Cœlo Astrifero*.
6. *De Nova Hierosolyma et ejus Doctrina Cœlesti*.

These five works were all printed at London in 1758.

7. *Doctrina Novæ Hierosolymæ de Domino*.
8. *Doctrina Novæ Hierosolymæ de Scriptura Sacra*.
9. *Doctrina Vitæ pro Nova Hierosolyma*.
10. *Doctrina Novæ Hierosolymæ de Fide*.
11. *Continuatio de Ultimo Judicio, et de Mundo Spirituali*.
12. *Sapientia Angelica de Divino Amore et de Divina Sapientia*.
These six works were all printed at Amsterdam in 1763.
13. *Sapientia Angelica de Divina Providentia*. Amsterdam, 1764.
14. *Apocalypsis Revelata*. Amsterdam, 1766.
15. *Delitiæ Sapientiæ de Amore Conjugiali; et Voluptates Insaniæ de Amore Scortatorio*. Amsterdam, 1768.
16. *De Commercio Animæ et Corporis*. London, 1769.
17. *Summaria Expositio Doctrinæ Novæ Ecclesiæ*. Amsterdam, 1769.
18. *Vera Christiana Religio*. Amsterdam, 1771.*

copious parallel is drawn between the philosophical doctrines of the *Worship and Love*, and the Mosaic narrative of the creation; and Swedenborg says that on sedulously collating the two, he finds a wonderful concordance between his scientific views and the declarations of Holy Writ. "Quum ea jam sedulo contulerim," says he, "miratus sum concordantiam." And in other portions of these *Adversaria* he again refers to the same philosophical Treatise.

* In addition to the above, the following works, found among his manuscripts after his decease, have since been published at London :—

19. *Coronis seu Appendix ad Veram Christianam Religionem*. 1780.
20. *Summaria Expositio Sensus Interni Librorum Prophetarum Verbi Veteris Testamenti, necnon et Psalmorum Davidis*. 1784.
21. *Apocalypsis Explicata secundum Sensum Spirituale*. Four volumes, 1785, 1786, 1788, and 1789.
22. *Index Rerum in Apocalypsi Revelata*. 1813.
23. *Index Verborum, Nominum, et Rerum, in Arcanis Cœlestibus*. 1815.

There was also printed, in 1784, a small posthumous work, or rather fragment, entitled *Clavis Hieroglyphica Arcanorum Naturalium et Spiritualium, per viam Representationum et Correspondentiarum*. But this is not properly a theological work, but was written about the same time as his *Animal Kingdom*, in which, vol. i., p. 451, note (u), it is explicitly referred to.

It is needless here to translate the titles of the above works, as a complete list of them, as now on sale in the English language, will be found in the Catalogue of the SWEDENBORG SOCIETY.

A large collection of scientific and theological manuscripts also exists in the Library of the Academy of Sciences at Stockholm, which have been generously placed at the disposal of the SWEDENBORG SOCIETY by that learned body. Some of these have already been published, as *De Domino*, London; *Canones Novæ Ecclesiæ*, London; *De Charitate*, London; *Diarium Emanuelis Swedenborgii*, Tübingen; *Itinerarium*, Tübingen; *Adversaria*, and others, of which some account has been given in the *Animal Kingdom*, and *Economy*, by Dr. P. E. Svedbom, Librarian to the Royal Academy of Sciences of Stockholm.

The following is a list of some of the principal scientific MSS. :—

1. *A Collection of Original Documents and Letters addressed by Swedenborg to Bishop Eric Benzelius*, and now preserved in the Gymnasium Library at Linköping in Sweden.

The titles of these works announce matters of great importance : and though the subjects of them are different, they are all founded on anatomy, on physics, on philosophy, on explanations of Holy Scripture, on certain revelations and visions ; and they all conduct us, according to his manner of treating them, to serious meditations respecting the Supreme Being, the soul, things invisible and spiritual, and the life hereafter. We thus now find soaring above the clouds the same man whom we have just been following in the mines, in furnaces and workshops ; and we find him everywhere equally diligent, zealous, and fertile in emblematical illustrations.

The application which the composition of these latter works required, not permitting him to continue to discharge the functions of his office as Assessor of the Board of Mines, he, in 1747, asked and obtained his Majesty's permission to retire from it : who also granted the two requests which he added to his petition ; the first of which was, that he might enjoy during life, by way of pension, the *half* of the salary attached to his office ; and the second, that this favour might be granted him without *any addition* of rank or title ; though these are things which by the generality are not deprecated, but eagerly sought after, and equally regarded with the acquisition of riches.*

2. *Two Treatises on the Brain*, making together 1900 pages 4to. (These Treatises are referred to throughout both the *Economy* and *Animal Kingdom* ; and the beginning of them, there is reason to suppose, is inserted in the *Economy*. Part II., forming Chaps. I. II., of that work. Without doubt they will prove inestimable towards a Theory of the Brain. The smaller MS. contains a lengthy Treatise upon the Philosophy of Pathology, in which nearly all the leading diseases of the human body are considered *seriatim*.)
3. *A Treatise on Generation*. (This likewise is referred to in both the above works, and is necessary to supply its own place in the Author's system.)
4. *Two Treatises on the Ear and the Sense of Hearing*. (The same remark applies here also : there is nothing in the Author's published works to supply the theory of this organ and sense.)
5. *A Continuation of the Animal Kingdom*, 241 pages folio ; (containing the Parts on the Senses, and an Epilogue on Sensation, and directly taking up the subjects of the *Animal Kingdom*. The same remark applies to this MS. also.)
6. *Physiologica et Metaphysica*, 254 pages folio ; (containing various Psychological and Ethical Parts, and in general exhibiting the Author's Mental and Moral Philosophy, and his Method, previous to the year 1745 : a most interesting MS., supplementary to the whole of his scientific works.)
7. *The Principles of Natural Philosophy*, 4to, pp. 569. (This is the Treatise of which the Author published *Some Specimens* : see the work marked 1 on page xxi. It is indispensable to complete his mechanical theory of Chemistry and Physics.)
8. *A Treatise on Common Salt*, 4to, pp. 343. (This is an important Treatise, particularly considering the remarkable position that the theory of Salt occupies in the Author's views of nature.)

* We have here indeed a rare instance of that moderation and contentedness of mind by which Swedenborg was so eminently distinguished, and which was so truly in accord with his spiritual character. In the English version of this Eulogium heretofore published, he is made to desire that the favour he requested might be granted without *derogation* either of title or rank : but this is a strange oversight indeed of the translator : for both the French copies—that of Parnetti, from which the former English version was made, as well as that which we have chiefly followed—here agree in the sense which is given above ; both state

These last works of Swedenborg's, as far as I have been able to judge of them from a slight inspection, confirm the idea I had previously formed of his system. He explains in them, according to the laws of the system that he had adopted, both things visible and invisible. From the visible he draws conclusions respecting the invisible: he represents to himself, in conformity with the world in which we live, another and entirely new spiritual world, in which, as in this, he admits of degrees of perfection, an increase without end in the faculties of the inhabitants, a similarity and agreement of tastes and occupations, of conveniences and inconveniences, of pleasures and of pains. Strongly impressed with these ideas, he endeavoured, in examining the Holy Scriptures, to combine them with his philosophical principles. Nevertheless, in describing spiritual things, he has not been able to avoid the ideas inseparable from material existence. He tells us, however, that the whole is to be understood in a spiritual manner. This is a judicious caution: but is there not reason to apprehend that when we trust too much to the imagination, we are in danger of falling into error? I am led to believe that Bishop Swedberg, otherwise a highly respectable and learned man, was a little inclined this way. Several of his works seem to indicate it; at least, we may conjecture from them that he had a tendency to behold, in certain events, a species of prophetic indications.* It is true that, in

he requested that the favour might be granted him "*sans amélioration de rang ni de titre.*" Swedenborg had now held an office in the government thirty-one years: and no doubt it is customary in that country, as in this, to reward a faithful public servant, on his retirement, with a pension proportioned to the length and value of his services, and to raise him to a higher degree of rank or title. It is elsewhere stated that such an offer was actually made to Swedenborg on this occasion: it was proposed to raise him from the first rank of nobility to the second, and thus to confer on him the title of Baron; and, most probably, this would have been accompanied with an addition to his former income, to enable him to support his new dignity in a suitable manner; but he, as a man for whom neither wealth nor power had any attractions, declined the title altogether, and requested that only half of his former income—just as much as was sufficient to keep him from want, and to enable him to publish the works on which he was engaged—might be continued to him. This transaction alone is sufficient to evince how totally unfounded is the report which has been propagated by his enemies in this country that, a little before this time, he went mad. If such had been, in reality, his unfortunate situation, it would be sufficiently extraordinary that he should still be permitted, in his own country, to assist as usual in the deliberations of the House of Nobles: but that it should be proposed, at such a time, to raise him to a higher rank of nobility, and thus to add to his influence, would have been extraordinary indeed.

* M. Sandel appears here to allude to the following circumstances. In the Bishop's time red rain, vulgarly regarded as rain of blood, fell in some parts of Sweden; which was considered by him, and every one else in that age, when no conception could be formed of the cause of such an appearance, as an index of approaching divine judgments. His son, who viewed the appearances of nature with the eyes of a profound natural philosopher, would certainly not have drawn from the phenomenon any such conclusion. In the Bishop's diocese there also happened a most extraordinary monstrous birth: a female child was born having a fleshy appendage to her head closely resembling a ridiculous and expensive head-dress then worn by the Swedish ladies, called a *fontange*. The phenomenon attracted great notice, and Dr. Swedberg published a poem on the subject; in which he treated the monstrous occurrence as a mark of the displeasure of heaven against the vanity and luxury of the age; and "certain it is," says a recorder of the anecdote, "that he struck a death-blow

an ecclesiastic, the effect of believing too much is preferable to that of believing too little. But it seems to indicate that the case might be the same with his learned son ; who had, so to speak, inherited from his father that spirit of curiosity with which he entered on the investigation of the objects which strike the senses, and of those which are beyond their sphere, and are even beyond the limits prescribed to the human understanding.

I have probably dwelt too long on Swedenborg's theological works : these are not matters to be discussed in an Academy of Sciences. Suffice it then to say that his merit and excellent qualities shine with brilliancy, even where we are endeavouring to discover in him the weaknesses inseparable from human nature. I do not come here to defend errors or unintelligible principles : but I will venture to assert, —and I reckon, gentlemen, on meeting your approbation in the assertion,—that where others would have exhibited a deficiency of intelligence, and a confusion of ideas, Swedenborg has displayed an astonishing assemblage of knowledge ; which he has arranged, according to his system, in such order, that the elements themselves would have striven in vain to turn him out of his course. If his desire of knowledge went too far, it at least evinces in him an ardent desire to obtain information himself and to convey it to others ; for you never find in him any mark of pride or conceit, of rashness, or of intention to deceive. If, nevertheless, he is not to be numbered among the doctors of the church, he at least holds an honourable rank among sublime moralists, and deserves to be instanced as a pattern of virtue and of respect for his Creator.

Never did he allow himself to have recourse to dissimulation ; and since, following his example, I also ought to speak with sincerity, I will state in what respect I conceive he has erred. I think of a man who has been engaged all his life in preparing a universal solvent,—a *menstruum* capable of dissolving all the productions of nature and of art,—without ever considering, that, when he had succeeded in making it, no vessel whatever could be capable of containing it. Swedenborg was not satisfied with the usual attainments of the learned : he wished to pass the barriers which are opposed to man's acquirements by the imperfection of his state, especially while the soul is tied to its frail partner, the body. But it would be unjust to blame him for this defect, without more severely condemning those whose duty it is to know much, and who yet know nothing. And still it would be inequitable to wish to depreciate a man endowed with so many other fine qualities.

to many thousand *fontanges*, and so far saved many fathers and husbands from expense and vexation." Whether, in this opinion of the father, merely expressed in a poem, there is anything on which can reasonably be founded an unfavourable inference in regard to the son, let the reader judge. But in the whole of this paragraph M. Sandel speaks *en philosophe* : he deems it incumbent on him, when addressing an assembly of philosophers, to account for all the peculiarities of Swedenborg's case in what is called a *philosophical* manner. What he here says, however, is scarcely reconcilable with what he says elsewhere. But whoever attentively examines Swedenborg's writings, will find that every mode of explaining his case is beset with irreconcilable inconsistencies, except that which he gives of it himself.

He was the sincere friend of mankind ; and in his examination of the characters of others, he was particularly desirous to discover in them this virtue, which he regarded as an infallible proof of the presence of many more. He was cheerful and agreeable in society. By way of relaxation from his important labours, he sought and frequented the company of persons of information, by whom he was always well received. He knew how to check opportunely, and with great address, that species of wit which would indulge itself at the expense of serious things. As a public functionary, he was upright and just : while he discharged his duties with great exactness, he neglected nothing but his own advancement. Having been called, without solicitation on his part, to a distinguished post, he never sought any further promotion. When his private occupations began to encroach upon the time required for the functions of his office, he resigned it, and remained content with the title which he had borne while exercising it for one-and-thirty years.

He was a worthy member of this Royal Academy : and though before his admission into it he had been engaged with subjects different from those which it cultivates, he was unwilling to be an unuseful associate. He enriched our Memoirs with an article on *Inlaid Work in Marble, for Tables, and for other Ornaments*.

As a member of the Equestrian Order of the House of Nobles he took his seat in several of the Diets of the Realm ; in which his conduct was such as to secure him both from the reproaches of his own conscience and from those of others.* He lived under the reigns of many of our sovereigns, and enjoyed the particular favour and kindness of them all ; an advantage which virtue and science will ever enjoy under an enlightened government : and what people is more happy in this respect than are we ?

Swedenborg (and this I mention without intending to make a merit of it) was never married. This was not however owing to any indifference towards the sex ; for he esteemed the company of a fine and intelligent woman as one of the most agreeable of pleasures ; but his profound studies rendered expedient for him the quiet of a single life. It may be truly said, that he was solitary, but never sad.

He always enjoyed most excellent health, having scarcely ever experienced the slightest indisposition.† Content within himself, and with his situation, his life was, in all respects, one of the happiest that ever fell to the lot of man, till the very moment of its close. During his last residence in London, on the 24th of December, last year, he had an attack of apoplexy ; and, nature demanding her rights, he died on the 29th of March in the present year [1772], in the eighty-fifth

* In a letter of Count Hôpken's, who had been for many years Prime Minister of Sweden, published in the *New Jerusalem Magazine*, printed in 1790, that nobleman states, that the most solid and best written memorials on the state of the finances, presented at the Diet of 1761, were drawn up by Swedenborg ; in one of which, in the compass of a single sheet, he refuted a quarto volume on the subject, citing from it the corresponding passages.

† How inconsistent is this with the story which has been invented and propagated in this country, that he was once attacked with a most violent fever, attended with delirium, from the effects of which he never recovered ! In Sweden, where his personal history must have been best known, nothing, it seems, of the kind was ever heard of.

year of his age ; satisfied with his sojourn on earth, and delighted with the prospect of his heavenly metamorphosis.

May this Royal Academy retain as long a great number of such distinguished and useful members !

Thus the Chevalier closes his oration ; on which it is needless to add any remarks to those which we have offered above. It evinces, beyond all possibility of contradiction that Swedenborg was distinguished by all the virtues, abilities, and attainments, that can shed lustre on the character of a man ; and that, notwithstanding his theological writings must have caused him, with many, to be regarded with suspicion, he retained among his countrymen the respect of those who knew him best,—of men distinguished both by rank and learning,—till the last. It evinces, in short, that his whole character and conduct were in the fullest accord with the statements of his writings ;—that if the statements of his writings are true, his character and conduct were such as to authenticate and sustain them. His writings thus come to the reader with every possible claim to attention ; it is from the investigation of *them* that he must finally form his conclusions.

CONTENTS.

THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD.	
	No.
THE WHOLE SACRED SCRIPTURE TREATS OF THE LORD, AND THE LORD IS THE WORD	1
BY THE LORD'S FULFILLING ALL THE CONTENTS OF THE LAW IS MEANT THAT HE FULFILLED ALL THE CONTENTS OF THE WORD	8
I. By the Law, in a strict sense, are meant the Ten Commandments of the Decalogue	8
II. By the Law, in a more extensive sense, are meant all things that are written in the five books of Moses	9
III. By the Law, in the most extensive sense, are meant all things that are contained in the Word	10
THE LORD CAME INTO THE WORLD TO SUBJUGATE THE HELLS AND TO GLORIFY HIS HUMANITY; AND THE PASSION OF THE CROSS WAS THE LAST COMBAT BY WHICH HE FULLY CONQUERED THE HELLS, AND FULLY GLORIFIED HIS HUMANITY.	12
THE LORD, BY THE PASSION OF THE CROSS, DID NOT TAKE AWAY SINS, BUT BORE THEM	15
THE IMPUTATION OF THE LORD'S MERIT PROPERLY MEANS NOTHING ELSE THAN THE REMISSION OF SINS AFTER REPENTANCE	18
THE LORD, AS TO HIS DIVINE HUMAN, IS CALLED THE SON OF GOD; AND, AS TO THE WORD, THE SON OF MAN	19
I. The Lord is called the Son of Man when the Passion is treated of	24
II. The Lord is called the Son of Man when Judgment is treated of	25
III. The Lord is called the Son of Man where his Coming is treated of	26
IV. The Lord is called the Son of Man where Redemption, Salvation, Reformation, and Regeneration are treated of	27
<i>Because the Son of Man signifies the Lord as to the Word, the same title was also given to the Prophets</i>	28
THE LORD MADE HIS HUMANITY DIVINE FROM THE DIVINITY WHICH WAS IN HIM, AND THUS BECAME ONE WITH THE FATHER	29
I. The Lord from Eternity is Jehovah	30
II. The Lord from Eternity, or Jehovah, assumed the Human to save Mankind	31
III. The Lord made his Humanity Divine from the Divinity in Himself	32
IV. The Lord made his Humanity Divine by Temptations admitted therein, and by continual Victories in those conflicts	33
V. The full Union of the Divinity and Humanity in the Lord was effected by the Passion of the cross, which was his last Temptation	34

	No.
VI. The Lord put off, by successive steps, the Humanity from the Mother, and put on a Humanity from the Divine in Himself, which is the Divine-Humanity and the Son of God . . .	35
VII. Thus God became Man, as in first Principles so also in Ultimates . . .	36
THE LORD IS THE VERY GOD, FROM WHOM THE WORD IS, AND OF WHOM IT TREATS . . .	50
<i>The Lord existed before his coming into the World</i> . . .	37
I. The Lord is called Jehovah . . .	38
II. The Lord is called the God of Israel, and the God of Jacob . . .	39
III. The Lord is called the Holy One of Israel . . .	40
IV. The Lord is called Lord, and God . . .	41
V. The Lord is called a King, and the Anointed . . .	42
VI. The Lord is called David . . .	43
GOD IS ONE, AND THE LORD IS THAT GOD . . .	45
I. God is One . . .	45
II. The Lord is that God . . .	45
THE HOLY SPIRIT IS THE DIVINE PROCEEDING FROM THE LORD, AND THIS IS THE LORD HIMSELF . . .	46
I. By the term "Spirit" is meant the Life of Man . . .	47
II. Since the Life of Man varies according to his State, therefore by the term "Spirit" is also signified the peculiar affection of his Life . . .	48
III. By the term "Spirit" is also signified the Life of the Regenerate, which is called Spiritual Life." . . .	49
<i>By the Spirit is also signified Spiritual Life communicated to those who are in humiliation</i> . . .	49
IV. Where the term "Spirit" is mentioned in reference to the Lord, it signifies his Divine Life, consequently the Lord Himself . . .	50
<i>The term "Spirit" is used to denote Jehovah Himself, or the Lord</i> . . .	50
V. By the term "Spirit," when mentioned in reference to the Lord, is signified specifically the Life of his Wisdom, which is the Divine Truth . . .	51
VI. Jehovah Himself, that is, the Lord, spake the Word by the Prophets. . .	52
THE DOCTRINE OF THE ATHANASIAN CREED AGREES WITH THE TRUTH, PROVIDED THE TRINITY OF PERSONS OF WHICH IT SPEAKS BE UNDERSTOOD TO MEAN A TRINITY OF PERSON, AND THAT THIS TRINITY IS IN THE LORD . . .	55
BY THE NEW JERUSALEM, MENTIONED IN THE REVELATION, IS MEANT A NEW CHURCH . . .	62

DOCTRINE OF THE SACRED SCRIPTURE.

I. THE SACRED SCRIPTURE, OR THE WORD, IS THE DIVINE TRUTH ITSELF . . .	1
II. IN THE WORD THERE IS A SPIRITUAL SENSE, HERETOFORE UNKNOWN . . .	5
1. What the Spiritual Sense is . . .	5
2. The Spiritual Sense is in all and every part of the Word . . .	9

	No.
3. It is owing to the Spiritual Sense that the Word is divinely inspired, and holy in every syllable	18
4. The Spiritual Sense of the Word has heretofore remained unknown	20
5. Hereafter the Spiritual Sense of the Word will be made known unto none but those who are principled in genuine truths from the Lord	26
III. THE LITERAL SENSE OF THE WORD IS THE BASIS, THE CONTINENT, AND THE FIRMAMENT, OF ITS SPIRITUAL AND CELESTIAL SENSES	27
IV. IN THE LITERAL SENSE OF THE WORD, DIVINE TRUTH IS IN ITS FULLNESS, ITS SANCTITY, AND ITS POWER	37
1. The Truths of the Literal Sense of the Word are meant by the Precious Stones, of which the Foundations of the New Jerusalem were built, as mentioned in the Apocalypse, chap. xxi. 17-21	43
2. The Truths and Goods of the Literal Sense of the Word are meant by the Urim and Thummim	44
3. The Truths of the Literal Sense of the Word are meant by the Precious Stones in the Garden of Eden, wherein the King of Tyre is said to have been	45
4. The Literal Sense of the Word is signified by the Curtains and Vails of the Tabernacle	46
5. The externals of the Word, or the things appertaining to the Literal Sense, were represented by the Externals of the Temple at Jerusalem	47
6. The Word in its glory was represented in the Person of the Lord at His Transfiguration	48
V. THE DOCTRINE OF THE CHURCH OUGHT TO BE DRAWN FROM THE LITERAL SENSE OF THE WORD, AND TO BE CONFIRMED THEREBY	50
1. The Word, without Doctrine, cannot be understood	51
2. Doctrine ought to be drawn from the Literal Sense of the Word, and to be confirmed thereby	53
3. The genuine Truth which Doctrine is to teach is apparent, in the Literal Sense of the Word, to those only who are in illustration from the Lord	57
VI. BY THE LITERAL SENSE OF THE WORD, MAN HAS CONJUNCTION WITH THE LORD, AND CONSOCIATION WITH THE ANGELS	62
VII. THE WORD IS IN ALL THE HEAVENS, AND THE WISDOM OF THE ANGELS IS THENCE DERIVED	70
VIII. THE CHURCH EXISTS FROM THE WORD, AND, WITH MAN, THE QUALITY OF THE CHURCH IS ACCORDING TO HIS UNDERSTANDING OF THE WORD	76
IX. THERE IS A MARRIAGE OF THE LORD AND THE CHURCH, AND THENCE A MARRIAGE OF GOOD AND TRUTH IN EVERY PART OF THE WORD	80
X. HERETICAL OPINIONS MAY BE COLLECTED AND IMBIBED FROM THE LETTER OF THE WORD, BUT TO CONFIRM SUCH OPINIONS IS HURTFUL	91
XI. THE LORD CAME INTO THE WORLD THAT HE MIGHT FULFIL ALL THINGS CONTAINED IN THE WORD, AND THEREBY BECOME DIVINE TRUTH OR THE WORD IN ITS ULTIMATES	98
XII. PREVIOUS TO THE WORD WHICH THE WORLD NOW POSSESSES THERE EXISTED A WORD WHICH IS LOST	101
XIII. BY MEANS OF THE WORD, LIGHT IS COMMUNICATED TO THOSE WHO ARE OUT OF THE PALE OF THE CHURCH AND ARE NOT IN POSSESSION OF THE WORD	104

	No.
XIV. WITHOUT THE WORD, NO ONE WOULD HAVE ANY KNOWLEDGE OF GOD OR OF HEAVEN AND HELL, OR OF A LIFE AFTER DEATH, AND MUCH LESS OF THE LORD	114

DOCTRINE OF LIFE.

I. ALL RELIGION HAS RELATION TO LIFE, AND THE LIFE OF RELIGION IS TO DO GOOD	1
II. NO ONE CAN DO GOOD, WHICH IS REALLY GOOD, FROM HIMSELF	9
III. SO FAR AS A MAN SHUNS EVILS AS SINS, SO FAR HE DOES WHAT IS GOOD, NOT FROM HIMSELF, BUT FROM THE LORD	18
1. The good things which a man wills and does are not good before he shuns Evils as Sins	24
2. The pious things which a man thinks and speaks before he shuns Evils are not pious	25
3. A man has no wisdom unless he shuns Evils as Sins, notwithstanding his being skilful and wise in many things	27
IV. SO FAR AS ANY ONE SHUNS EVILS AS SINS, SO FAR HE LOVES TRUTHS	32
V. SO FAR AS ANY ONE SHUNS EVILS AS SINS, SO FAR HE HAS FAITH AND IS A SPIRITUAL MAN.	42
VI. THE DECALOGUE TEACHES WHAT EVILS ARE SINS	53
VII. MURDERS, ADULTERIES, THEFTS, AND FALSE WITNESS, OF EVERY KIND, WITH THE CONCUISCENCES PROMPTING THERETO, ARE EVILS, WHICH OUGHT TO BE SHUNNED AS SINS	62
VIII. SO FAR AS ANY ONE SHUNS MURDERS OF EVERY KIND AS SINS, SO FAR HE HAS LOVE TOWARDS HIS NEIGHBOUR	67
IX. SO FAR AS ANY ONE SHUNS ADULTERIES OF EVERY KIND AS SINS, SO FAR HE LOVES CHASTITY	74
X. SO FAR AS ANY ONE SHUNS THEFTS OF EVERY KIND AS SINS, SO FAR HE LOVES SINCERITY	80
XI. SO FAR AS ANY ONE SHUNS FALSE WITNESS OF EVERY KIND AS SINS, SO FAR HE LOVES TRUTH	87
XII. IT IS NOT POSSIBLE FOR ANY ONE TO SHUN EVILS AS SINS, SO AS TO HOLD THEM INWARDLY IN AVERSION, EXCEPT BY COMBATS AGAINST THEM	92
XIII. A MAN OUGHT TO SHUN EVILS AS SINS, AND TO COMBAT AGAINST THEM, AS FROM HIMSELF	101
XIV. IF ANY ONE SHUNS EVILS FOR ANY OTHER REASON THAN BECAUSE THEY ARE SINS, HE DOES NOT SHUN THEM, BUT ONLY PREVENTS THEIR APPEARING BEFORE THE EYES OF THE WORLD	108

DOCTRINE OF FAITH.

I. FAITH IS AN INTERNAL ACKNOWLEDGMENT OF TRUTH	1
II. AN INTERNAL ACKNOWLEDGMENT OF TRUTH, WHICH IS FAITH, CANNOT EXIST WITH ANY BUT SUCH AS ARE IN CHARITY . .	13
III. THE KNOWLEDGES [COGNITIONES] OF WHAT IS TRUE AND GOOD ARE NOT THE KNOWLEDGES OF FAITH, BEFORE A MAN IS CHARITY; BUT THEY ARE A STOREHOUSE, OUT OF WHICH THE FAITH OF CHARITY MAY BE FORMED	25
IV. A UNIVERSAL IDEA OF THE CHRISTIAN FAITH	34
V. A UNIVERSAL IDEA OF THE FAITH GENERALLY PREVAILING . .	38
VI. ON THE NATURE OF FAITH SEPARATED FROM CHARITY . . .	44
VII. THOSE WHO ARE IN FAITH SEPARATED FROM CHARITY ARE REPRESENTED IN THE WORD BY THE PHILISTINES	49
VIII. THOSE WHO ARE IN FAITH SEPARATED FROM CHARITY ARE MEANT BY THE DRAGON IN THE REVELATION	55
IX. THOSE WHO ARE IN FAITH SEPARATED FROM CHARITY ARE MEANT BY THE GOATS IN DANIEL AND IN MATTHEW	61
1. Those who are in Faith separated from Charity are meant in the Word by He-goats; shewn from experience in the Spiritual World	63
2. Those who are in Faith separated from Charity are meant in the Word by He-goats, appears from the Last Judgment, and those upon whom it was executed	64
3. Those who are in Faith separated from Charity are meant in the Word by the He-goats, as appears from the description of the Combat between the ram and the He-goat in Daniel	65
4. Those who are in Faith separated from Charity are meant by the He-goats, as appears from the omission of Charity by them in Matthew	68
X. FAITH SEPARATED FROM CHARITY IS DESTRUCTIVE OF THE CHURCH AND OF ALL THINGS APPERTAINING TO IT	69

THE
AUTHOR'S PREFACE.

SOME years since, five small works were published, viz., 1. Heaven and Hell; 2. The Doctrine of the New Jerusalem; 3. The Last Judgment; 4. The White Horse; 5. The Planets and Earths in the Universe; in which works many things, till then unknown, were made manifest. Now, by the command of the Lord, who has revealed Himself to me, the following works are to be laid before the public :—

The Doctrine of the New Jerusalem concerning the Lord ;

The Doctrine of the New Jerusalem concerning the Sacred Scripture ;

The Doctrine of Life for the New Jerusalem, from the Commandments of the Decalogue ;

The Doctrine of the New Jerusalem concerning Faith ;

A Continuation concerning the Last Judgment ;

Angelic Wisdom concerning the Divine Providence ;

Angelic * Wisdom concerning the Divine Omnipotence, Omnipresence, Omniscience, Infinity, and Eternity ;

Angelic Wisdom concerning the Divine Love and the Divine Wisdom ;

Angelic * Wisdom concerning Life.

* The subjects mentioned here were not published in separate volumes, but are amply discussed in the *True Christian Religion*.

By the Doctrine of the New Jerusalem is to be understood the Doctrine for the New Church, which is now being established by the Lord; for the Old Church is come to its end, as may be seen in what is said in the tract concerning the Last Judgment, No. 33 to No. 39, and from what will be shewn in the tracts just mentioned.

That by the New Jerusalem, predicted in the Revelation, chap. xxi., which is to follow the Judgment, is to be understood the New Church, may be seen in the last article of this tract.

THE DOCTRINE
OF
THE NEW JERUSALEM
CONCERNING
THE LORD.

THE WHOLE SACRED SCRIPTURE TREATS OF THE LORD, AND
THE LORD IS THE WORD.

1. WE read in John, "In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men: and the light shineth in darkness; but the darkness comprehendeth it not." Moreover, "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the Only-begotten of the Father, full of grace and truth" (chap. i. 1—5, 14). The same Evangelist further adds, "Light is come into the world, and men loved darkness rather than light, because their deeds were evil" (chap. iii. 19). And in another place, "While ye have light, believe in the light, that ye may be the children of light. I am come a light into the world, that whosoever believeth on me should not abide in darkness" (chap. xii. 36, 46). From these passages it is evident, that the Lord is God from eternity; and that this God is himself the Lord who was born in the world; for it is said, that the Word was with God, and God was the Word: as, also, that without him was not anything made that was made: and again, that the Word was made flesh, and they beheld him. Why the Lord is called THE WORD, is but little understood in the Church: He is however called the Word, because THE WORD signifies Divine Truth, or Divine Wisdom; and the Lord is Divine Truth itself, or Divine Wisdom itself; for which reason he is likewise called the Light, which also is said to have come into the world. Divine Wisdom and Divine Love, constitute a one, and were from eternity a One in the Lord; wherefore it is said, "In him was life, and

the life was the light of men : ”—Life is Divine Love, and Light is Divine Wisdom. This oneness is what is meant by these words : “ In the beginning—the Word was with God, and God was the Word : ”—with God, means to be in him ; for wisdom is in love, and love in wisdom. So also in another place in John : “ And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was ” (chap. xvii. 5). With thine own self, means, in thy self : wherefore it is also said, and God was the Word : and elsewhere, that the Lord is in the Father, and the Father in him, as well as, that the Father and he are a One. Now as the Word is the Divine Wisdom of the Divine Love, it follows, that it is Jehovah himself, thus the Lord, by whom all things were made that are made ; for all things were created from the Divine Love by the Divine Wisdom.

2. That the Word which is here specifically meant is the same that was manifested by Moses and the Prophets, and by the Evangelists, may evidently appear from this consideration ; that this is Divine Truth Itself, from which is derived all the wisdom that exists with angels, and all spiritual intelligence with men. For angels have in the heavens the very same Word that men have in the world ; save only that with men it is natural, whereas in the heavens it is spiritual. And since the Word is Divine Truth, it is also the Divine Proceeding ; and this is not only from the Lord but is also the Lord Himself. As this Word is thus the Lord Himself, each and all [things] of the Word are written in reference to him alone : from Isaiah even to Malachi, nothing is written which does not concern the Lord, or, in the opposite sense, that which is contrary to the Lord. That this is the case, has not heretofore been seen by any one ; but yet every one may perceive it, provided he is made aware of it, thinks of it whilst he reads, and is informed further, that in the Word there is not only a natural but also a spiritual sense ; and that in this sense, by the names of persons and of places, is signified something of the Lord, and thence something of heaven and the Church from him, or something opposite thereto. Now as each and all things of the Word have reference to the Lord ; and as the Word, because it is Divine Truth, is the Lord ; it clearly appears why it is said, “ and the Word was made flesh, and dwelt among us, and we beheld his glory ; ” and also why it is said, “ While ye have light, believe in the light, that ye may be the children of light. I am come a light into the world, that whosoever believeth on me should not abide in darkness. ” Light is the Divine Truth,—thus the Word : wherefore every one, even at the present day, who, when reading the Word, approaches the Lord alone, and prays to him, is enlightened by it.

3. We will here state, in a few words, what is declared con-

cerning the Lord, both in general and in particular, in all the Prophets of the Old Testament, from *Isaiah* unto *Malachi*. I. That the Lord would come into the world in the fulness of time; which was, when he was no longer known by the Jews, and when, consequently, there was nothing which constitutes a Church remaining; and that unless he should then come into the world and reveal himself, mankind would perish in eternal death; as he himself says in John: "If ye believe not that I am [he], ye will die in your sins" (viii. 24). II. That the Lord would come into the world to accomplish a last judgment, and thereby to subjugate the then prevailing power of the hells; which was to be effected by combats or by temptations admitted to assault the Humanity derived from the mother, and by continual victories then obtained; and that unless the hells should be so subjugated, no man could possibly be saved. III. That the Lord would come into the world to glorify his Humanity, that is, to unite it to the Divine which was in him by conception. IV. That the Lord would come into the world to establish a New Church, which should acknowledge him as the Redeemer and Saviour, and by love and faith towards him be redeemed and saved. V. That he would then also arrange heaven in order, so that it, with the Church, should constitute a one. VI. That the passion of the cross would be the last combat or temptation, by which he would fully conquer the hells, and fully glorify his Humanity.—That the Word treats of no other subjects, may be seen in the small treatise concerning the *Sacred Scripture*.

4. In confirmation of this, I shall merely, in this first article, adduce such passages from the Word as mention *that day*, *in that day*, and *in that time*; in which, by *day* and *time*, are meant the coming of the Lord. Thus in *ISAIAH*: "And it shall come to pass in the *last days* that the mountain of the house of Jehovah shall be established in the top of the mountains." "Jehovah alone shall be exalted *in that day*." "*The day* of Jehovah of hosts shall be upon every one that is proud and lofty." "*In that day* a man shall cast his idols of silver and his idols of gold" (to the moles and to the bats), (chap. ii. 2, 11, 12, 20). "*In that day* Jehovah will take away the bravery of their tinkling ornaments" (chap. iii. 18). "*In that day* shall the Branch of Jehovah be beautiful and glorious" (chap. iv. 2). "*In that day* they shall roar against them like the roaring of the sea; and if one look unto the land behold darkness and sorrow, and the light is darkened in the heavens thereof" (chap. v. 30). "And it shall come to pass *in that day* that Jehovah shall hiss for the fly that is in the uttermost part of the rivers of Egypt." "*In the same day* shall Jehovah shave with a razor that is hired." It shall come to pass *in that day* that a man shall nourish a young cow and two sheep." "*In that day* it shall even be for briars

and thorns" (chap. vii. 18, 20, 21 23). "And what will ye do *in the day* of visitation, and in the desolation which shall come from far?" "*In that day* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon Jehovah" (chap. x. 3, 20). "*In that day* there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek, and his rest shall be glorious." "*In that day*—Jehovah shall set his hand again the second time to recover the remnant of his people" (chap. xi. 10, 11). "*In that day* thou shalt say, O Jehovah, I will praise thee." "*In that day* shall ye say, Praise Jehovah; call upon his name" (chap. xii. 1, 4). "Howl ye; for *the day* of Jehovah is at hand: it shall come as a destruction from the Almighty." "Behold, *the day* of Jehovah cometh, cruel both with wrath and fierce anger." "I will shake the heavens, and the earth shall remove out of her place, in the wrath of Jehovah of hosts, and *in the day* of his fierce anger." Her *time* is near to come, and her *days* shall not be prolonged" (chap. xiii. 6, 9, 13, 22). "*In that day* it shall come to pass that the glory of Jacob shall be made thin." "*At that day* shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel." "*In that day* shall his strong cities be as a forsaken bough" (chap. xvii. 4, 7, 9). "And the inhabitant of this isle shall say *in that day*, Behold, such is our expectation" (chap. xx. 6). "*In that day* shall five cities in the land of Egypt speak the language of Canaan." "*In that day* shall there be an altar to Jehovah in the midst of the land of Egypt." "*In that day* shall there be a highway out of Egypt to Assyria." "*In that day* shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land" (chap. xix. 18, 19, 23, 24). "For it is *a day* of trouble, and of treading down, and of perplexity by the Lord Jehovah of hosts (chap. xxii. 5). "*In that day* Jehovah shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." "And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many *days* shall they be visited. Then the moon shall be confounded, and the sun ashamed" (chap. xxiv. 21—23). "It shall be said *in that day*, Lo, this is our God: we have waited for him, and he will save us" (chap. xxv. 9). "*In that day* shall this song be sung in the land of Judah: We have a strong city" (chap. xxvi. 1). "*In that day* Jehovah, with his sore, and great, and strong sword, shall punish." "*In that day* sing ye unto her, A vineyard of red wine." "And it shall come to pass *in that day* that the great trumpet shall be blown" (chap. xxvii. 1, 2, 13). "*In that day* shall Jehovah of hosts be for a crown of glory, and for a diadem of beauty" (chap. xxviii. 5). "*In that day* shall the

deaf hear the words of the book; and the eyes of the blind shall see out of obscurity, and out of darkness" (chap. xxix. 18). "And there shall be upon every high mountain, and upon every high hill, rivers, and streams of waters, *in the day* of the great slaughter, when the towers fall: moreover, the light of the moon shall be as the light of the sun, etc., *in the day* that Jehovah bindeth up the breach of his people" (chap. xxx. 25, 26). "*In that day* every man shall cast away his idols of silver, and his idols of gold" (chap. xxxi. 7). "For it is *the day* of Jehovah's vengeance, the year of his recompences" (chap. xxxiv. 8). "These two things shall come to thee in a moment, *in one day*; the loss of children and widowhood" (chap. xlvii. 9). "Therefore, my people shall know my name; therefore they shall know *in that day*, that I am he that doth speak: behold, it is I" (chap. lii. 6). "Jehovah hath anointed me to preach good tidings unto the meek;—to proclaim the acceptable year of Jehovah; to comfort all that mourn" (chap. lxi. 1, 2). "For *the day* of vengeance is in my heart, and *the year* of my redeemed is come" (chap. lxiii. 4).

So in JEREMIAH. "*In those days*, saith Jehovah, they shall say no more, The ark of the covenant of Jehovah." "*At that time* they shall call Jerusalem the throne of Jehovah." "*In those days* the house of Judah shall walk with the house of Israel" (chap. iii. 16—18). "*At that day*, saith Jehovah, the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder" (chap. iv. 9). "Therefore, behold *the days come*, saith Jehovah, that it shall no more be called Tophet:—for the land shall be desolate" (chap. vii. 32, 34). "Therefore shall they fall among them that fall, *in the time* of their visitation" (chap. viii. 12). "Behold, *the days come*, saith Jehovah, that I will punish all them that are circumcised with the uncircumcised" (chap. ix. 25). "*In the time* of their visitation they shall perish" (chap. x. 15). "And there shall be no remnant of them; for I will bring evil upon the men of Anathoth, even *the year* of their visitation" (chap. xi. 23). "Behold, *the days come*, saith Jehovah, that it shall no more be said," etc. (chap. xvi. 14). "I will shew them the back and not the face *in the day* of their calamity" (chap. xviii. 17). "Behold, *the days come*, saith Jehovah, that this place shall be no more called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter" (chap. xix. 6). "Behold, *the days come*, saith Jehovah, that I will raise unto David a righteous branch, and a king shall reign and prosper." "*In his days* Judah shall be saved, and Israel shall dwell safely." "Therefore, behold, *the days come*, saith Jehovah, that they shall no more say," etc. "I will bring evil upon them, even *the year* of their visitation, saith Jehovah." "*In the latter days* ye shall consider it perfectly" (chap. xxiii.

5—7, 12, 20). “For lo, *the days come*, saith Jehovah, that I will bring again the captivity of my people Israel and Judah.” “Alas, for *that day* is great, so that none is like it.” “For it shall come to pass, *in that day*, saith Jehovah of hosts, that I will break his yoke from off thy neck, and will burst thy bonds” (chap. xxx. 3, 7, 8). “For there shall be *a day* that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion, unto Jehovah our God.” “Behold, *the days come*, saith Jehovah, that I will make a new covenant.” “Behold, *the days come*, saith Jehovah, that the city shall be built to Jehovah” (chap. xxxi. 6, 31, 38). “Behold, *the days come*, saith Jehovah, that I will perform that good thing.” “*In those days*, and *at that time*, will I cause the branch of righteousness to grow up unto David.” “*In those days* shall Judah be saved” (chap. xxxiii. 14—16). “I will bring my words upon this city for evil, and not for good; and they shall be accomplished *in that day* before thee. But I will deliver thee *in that day*” (chap. xxxix. 16, 17). “For this is *the day* of the Lord Jehovah of hosts, a day of vengeance, that he may avenge him of his adversaries.” “*The day* of their calamity was come upon them, and *the time* of their visitation” (chap. xlvi. 10, 21). “Because of *the day* that cometh to spoil,” etc. (chap. xlvii. 4). “I will bring upon it, even upon Moab, *the year* of their visitation, saith Jehovah. Yet will I bring again the captivity of Moab *in the latter days*, saith Jehovah” (chap. xlviii. 44, 47). “I will bring the calamity of Esau upon him, *the time* that I will visit him.” “Her young man shall fall in her streets, and all the men of war shall be cut off *in that day*.” “*In the latter days* I will bring again the captivity of Elam” (chap. xlix. 8, 26, 39). “*In those days*, and *in that time*, saith Jehovah, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek Jehovah their God.” “*In those days*, and *in that time*, saith Jehovah, the iniquity of Israel shall be sought for, and there shall be none.” “Woe unto them! for *their day* is come, *the time* of their visitation.” “Thy *day* is come, *the time* that I will visit thee” (chap. l. 4, 20, 27, 31). “They are vanity, the work of errors: *in the time* of their visitation they shall perish” (chap. li. 18).

So in EZEKIEL. “*An end* is come, *the end* is come.” “The morning is come upon thee, O thou that dwellest in the land; *the time* is come, *the day* of trouble is near.” “Behold *the day*, behold, it is come: the morning is gone forth; the rod hath blossomed; pride hath budded.” “*The time* is come, *the day* draweth near;—wrath is upon the multitude thereof.” “Their silver and their gold shall not be able to deliver them *in the day* of the wrath of Jehovah” (chap. vii. 6, 7, 10, 12, 19). “They of the house of Israel say, The vision that he seeth is for many *days to come*, and he prophesieth of the *times*

that are far off" (chap. xii. 27). "Ye have not gone up into the gaps, neither made up the hedge for the house of Israel, to stand in the battle *in the day* of Jehovah" (chap. xiii. 5). "And thou profane wicked prince of Israel, whose *day is come* when iniquity shall have an end" (chap. xxi. 25). "Then say thou, Thus saith the Lord Jehovah: The city sheddeth blood in the midst of it, that her *time* may come." "Thou hast caused *thy days* to draw near, and art come even unto *thy years*" (chap. xxii. 3, 4). "Shall it not be *in the day* when I take from them their strength?" "He that escapeth *in that day* shall come unto thee, to cause thee to hear it with thine ears." "In *that day* shall thy mouth be opened to him that is escaped" (chap. xxiv. 25—27). "In *that day* will I cause the horn of the house of Israel to bud forth" (chap. xxix. 21). "Howl ye, Woe worth the day! For *the day* is near, even *the day* of Jehovah is near, a cloudy *day*; it shall be *the time* of the heathen." "In *that day* shall messengers go forth from me" (chap. xxx. 2, 3, 9). "In *the day* when he went down to the grave" (chap. xxxi. 15). "As a shepherd seeketh out his flock *in the day* that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places, where they have been scattered in the cloudy and dark *day*" (chap. xxxiv. 12). "In *the day* that I shall have cleansed you from all your iniquities" (chap. xxxvi. 33). "Prophecy and say, In *that day*, when my people of Israel dwelleth safely, shalt thou not know it?" "It shall be *in the latter days*, and I will bring thee against my land." "And it shall come to pass *at the same time*, when Gog shall come against the land of Israel, fury shall come up in my face." "For in my jealousy, and in the fire of my wrath, have I spoken: Surely *in that day* there shall be a great shaking in the land of Israel" (chap. xxxviii. 14, 16, 18, 19). "Behold, it is come:—this is *the day* whereof I have spoken." "And it shall come to pass *in that day* that I will give unto Gog a place there of graves in Israel." "So the house of Israel shall know that I am Jehovah their God, from *that day* and forward" (chap. xxxix. 8, 11, 22).

So in DANIEL. "There is a God in heaven that revealeth secrets, and maketh known what shall be *in the latter days*" (chap. ii. 28). "Until—*the time* came that the saints possessed the kingdom" (chap. vii. 22). "Understand, O Son of man; for *at the time of the end* shall be the vision." "And he said Behold, I will make thee know what shall be *in the last end* of the indignation; for at the *time appointed the end* shall be." "And the vision of the evening and the morning, which was told, is true; wherefore shut thou up the vision, for it shall be for *many days*" (chap. viii. 17, 19, 26). "I am come to make thee understand what shall befall thy people in *the latter days*; for yet the vision is for *many days*" (chap. x. 14). "And some

of them of understanding shall fall, to try them, and to purge, and to make them white, even to *the time of the end*; because it is yet for a *time* appointed" (chap. xi. 35). "*At that time* shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a *time* of trouble, such as there never was since there was a nation, even to *that same time*; and at *that time* thy people shall be delivered, every one that shall be found written in the book" (chap. xii. 1). "But thou, O Daniel, shut up the words, and seal the book, even to *the time of the end*." "From *the time* that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." "Thou shalt rest and stand in thy lot at *the end of the days*" (chap. xii. 4, 11, 13).

So in HOSEA. "Yet a *little while*, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel." "*At that day* I will break the bow of Israel." "Great shall be *the day* of Jezreel" (chap. i. 4, 5, 11). "And it shall be at *that day*, saith Jehovah, that thou shalt call me Ishi." "*In that day* will I make a covenant for them." "*In that day* I will hear" (chap. ii. 16, 18, 21). "Afterwards shall the children of Israel return, and seek Jehovah their God, and David their king, and shall fear Jehovah and his goodness *in the latter days*" (chap. iii. 5). "Come, and let us return unto Jehovah; for he hath torn, and he will heal us; after two days he will revive us; *in the third day* he will raise us up, and we shall live in his sight" (chap. vi. 1, 2). "*The days* of visitation are come; *the days* of recompence are come" (chap. ix. 7).

So in JOEL. "Alas, for *the day*! for *the day* of Jehovah is at hand; and as a destruction from the Almighty shall it come" (chap. i. 15). "*The day* of Jehovah cometh, for it is nigh at hand; a *day* of darkness and of gloominess; a *day* of clouds and of thick darkness." "*The day* of Jehovah is great and very terrible; and who can abide it?" (chap. ii. 1, 2, 11). "And it shall come to pass afterwards, that I will pour out my spirit upon all flesh:—and also upon the servants and upon the handmaids in *those days* will I pour out my spirit." "The sun shall be turned into darkness, and the moon into blood, before the great and terrible *day* of Jehovah come" (chap. ii. 28, 29, 31). "*In those days*, and in *that time*, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations." "For *the day* of Jehovah is near." "*In that day* the mountains shall drop down new wine" (chap. iii. 1, 2, 14, 18).

So in OBADIAH. "Shall I not *in that day*, saith Jehovah, even destroy the wise men out of Edom?" "Neither shouldst thou have rejoiced over the children of Judah *in the day* of their destruction; neither shouldst thou have spoken proudly *in the*

day of distress. "For the day of Jehovah is near upon all the heathen" (verses 8, 12, 15).

So in AMOS. "He that is courageous among the mighty shall flee away naked in that day" (chap. ii. 16). "In the day that I shall visit the transgressions of Israel upon him" (chap. iii. 14). "Woe unto you that desire the day of Jehovah; to what end is it for you? the day of Jehovah is darkness and not light." "Shall not the day of Jehovah be darkness and not light? even very dark and no brightness in it" (chap. v. 18, 20). "The songs of the temple shall be howlings in that day." "In that day, saith Jehovah God, I will cause the sun to go down at noon, and I will darken the earth in the clear day." "In that day shall the fair virgins and young men faint for thirst" (chap. viii. 3, 9, 13). "In that day I will raise up the tabernacle of David that is fallen." "Behold, the days come that the mountains shall drop sweet wine" (chap. ix. 11, 13).

So in MICAH. "In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We are utterly spoiled" (chap. ii. 4). "In the last days the mountain of the house of Jehovah shall be established in the top of the mountains." "In that day, saith Jehovah, will I assemble her that halteth" (chap. iv. 1, 6). "In that day I will cut off thy horses out of the midst of thee, and I will destroy thy chariots" (chap. v. 10). "The day of thy watchmen and thy visitation cometh." "In the day that thy walls are to be built, in that day shall the decree be far removed." "In that day also, he shall come even to thee" (chap. vii. 4, 11, 12).

So in HABAKKUK. "The vision is yet for an appointed time; but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come; it will not tarry" (chap. ii. 3). "O Jehovah, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy" (chap. iii. 2).

So in ZEPHANIAH. "The day of Jehovah is at hand." "In the day of Jehovah's sacrifice, I will punish the princes and the king's children." "In that day there shall be the noise of a cry." "At that time I will search Jerusalem with candles." "The great day of Jehovah is near." "That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities and against the high towers." "In the day of Jehovah's wrath, the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land" (chap. i. 7, 8, 10, 12, 14—16, 18). "Before the day of Jehovah's anger come upon you." "It may be ye shall be hid in the day of Jehovah's anger" (chap. ii. 2, 3). "Wait ye upon me until the day that I rise up to the prey."

"*In that day* shalt thou not be ashamed for all thy doings?" "*In that day* it shall be said to Jerusalem, Fear thou not." "*At that time* I will undo all that afflict thee." "*At that time* will I bring you again, even in *the time* that I gather you; for I will make you a name" (chap. iii. 8, 11, 16, 19, 20).

So in ZECHARIAH. "And many nations shall be joined to Jehovah *in that day*" (chap. ii. 11). "I will remove the iniquity of that land *in one day*." "*In that day* shall ye call every man his neighbour under the vine and under the fig-tree" (chap. iii. 9, 10). "*In those days* ten men shall take hold of the skirt of him that is a Jew" (chap. viii. 23). "And Jehovah their God shall save them *in that day*, as the flock of his people" (chap. ix. 16). "My covenant was broken *in that day*" (chap. xi. 11). "*In that day* will I make Jerusalem a burdensome stone for all people." "*In that day*, saith Jehovah, I will smite every horse with astonishment." "*In that day* will I make the governors of Judah like a hearth of fire among the wood." "*In that day* shall Jehovah defend the inhabitants of Jerusalem." "*In that day* I will seek to destroy all nations that come against Jerusalem." "*In that day* shall there be a great mourning in Jerusalem" (chap. xii. 3, 4, 6, 8, 9, 11). "*In that day* there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem." "*In that day* I will cut off the names of the idols out of the land." "*In that day* the prophets shall be ashamed" (chap. xiii. 1, 2, 4). "Behold, *the day* of Jehovah cometh." "His feet shall stand *in that day* upon the mount of Olives." "*In that day* the light shall not be clear nor dark; but it shall be *one day* which shall be known to Jehovah, not day nor night; but it shall come to pass that at evening-time it shall be light." "*In that day* living waters shall go out from Jerusalem." "*In that day* there shall be one Jehovah, and his name one." "*In that day* a great tumult from Jehovah shall be among them." "*In that day* shall there be upon the bells of the horses, Holiness unto Jehovah." "*In that day* there shall be no more the Canaanite in the house of Jehovah" (chap. xiv. 1, 4, 6—9, 13, 20, 21).

So in MALACHI. "But who may abide *the day* of his coming? and who shall stand when he appeareth?" "And they shall be mine, saith Jehovah of hosts, *in that day* when I make up my jewels." "Behold, *the day* cometh that shall burn as an oven." "Behold, I will send you Elijah the prophet before the coming of the great and dreadful *day of Jehovah*" (chap. iii. 2, 17, and iv. 1, 5).

And in the PSALMS OF DAVID. "*In his days* shall the righteous flourish, and abundance of peace.—He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psalm lxxii. 7, 8); besides other places.

5. By *day* and *time*, in these places, is meant the coming of

the Lord. By *a day* or *time* of darkness, of thick darkness, of gloominess, of no light, of desolation, of the end of iniquity, and of destruction, is meant the coming of the Lord when he is no longer known, and consequently when there is nothing which constitutes a church remaining. By *a day* cruel and terrible, *a day* of wrath, of anger, of tumult, of visitation, of sacrifice, of recompence, of trouble, of battle, and of mourning, is meant the coming of the Lord to judgment. His coming for the purpose of establishing a new church, which should acknowledge him as the Redeemer and Saviour, is meant by *the day* in which Jehovah alone should be exalted; in which he should be one, and his name one; in which the branch of Jehovah should be beautiful and glorious; in which the righteous should flourish; in which he should revive, seek his sheep, and make a new covenant; in which the mountains shall drop new wine, and living waters go out from Jerusalem; in which they should look unto the God of Israel; besides many similar expressions.*

6. To the above passages shall here be added some others which speak more openly of the coming of the Lord; as these: "The Lord himself shall give you a sign: Behold, a virgin shall conceive and bear a Son, and shall call his name Immanuel [*God with us*]" (Isaiah vii. 14; Matt. i. 22, 23). "Unto us a Child is born, unto us a Son is given; and the Government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the *everlasting Father*, the

* The following remarks on the meaning of the phrase "the end or extremity of the days," or "the latter or last days," so often occurring in the prophets, are translated from Gussetius's *Commentaries on the Hebrew Language*; and they are here subjoined because many readers may be pleased to see how strongly the explanation of these words, as given above, is corroborated by the most learned of the writers, both Jewish and Christian, who have made the Old Testament, in its original language, their particular study.

"If it be now asked, What is meant by the phrase 'the end or extremity of the days,' or 'the latter or last days?' (אֲחֵרֵית הַיָּמִים) we answer, The time of the Messiah. This was clearly seen by the Rabbins. David Kimchi, on Isaiah ii. 2, says, חוץ לְאַחֵרֵית הַיָּמִים כֹּל הַמִּשְׁכֵּת [that is, 'The] end or extremity of days means those of the Messiah.'] The same is affirmed by Moscs Gerundensis, and after him by Manasseh ben Israel in his work *De Resurrectione*, l. 3, c. 3. More early authors, and such as are more to be relied on, even the apostles themselves, had come to the same conclusion. Thus John (1 Epist. ii. 18) says, 'Little children, it is the *last time*;' evidently supposing that phrase to denote a peculiar epoch, and that this epoch had then arrived. Paul speaks in the same manner: see 2 Tim. iii. 1; 1 Cor. x. 11; Heb. ix. 26. So does Peter (1 Epist. i. 20): and Jude (Epist. 18). They speak of a certain time, or days, to which they give appellations of the same import with the phrase אֲחֵרֵית הַיָּמִים; and they call this their אֲחֵרֵית הַיָּמִים [the extremity or end], although it was then present, and was not supposed by them to be still to come. They would never have adopted this mode of speaking, had not this denomination, as applied to the days of the Messiah, been already in use: thus they must have drawn it from this prophetic phrase, אֲחֵרֵית הַיָּמִים [the end or extremity of days]. And certain it is that wherever this phrase occurs in the prophets, it applies most exactly to the days of the Messiah:" in other words to the period of the coming of the Lord. See *Gussetii Comm. L. Ebr.* under the root אֲחֵר.

Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom,—to establish it with judgment and with justice, from henceforth, even for ever” (Isaiah ix. 6, 7). “There shall come forth a rod out of the stem of Jesse, and a branch shall grow out from his roots: and the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might.” “Righteousness shall be the girdle of his loins, and truth the girdle of his reins.” “And in that day there shall be a root of Jesse which shall stand for an ensign of the people: to it shall the Gentiles seek: and his rest shall be glorious.” (Isaiah xi. 1, 2, 5, 10). “Send ye the lamb to the ruler of the land, from Sela to the wilderness, unto the mount of the daughter of Zion.” “And in mercy shall the throne be established: and he shall sit upon it in truth, in the tabernacle of David, judging, and seeking judgment, and hasting righteousness” (Isaiah xvi. 1, 5). “It shall be said in that day, Lo! *this is our God*; we have waited for him, and he will save us: *this is Jehovah*; we have waited for him; we will be glad and rejoice in his salvation (Isaiah xxv. 9). “The voice of him that crieth in the wilderness, Prepare ye the way of *Jehovah*; make straight in the desert a highway *for our God*.” “The glory of *Jehovah* shall be revealed, and all flesh shall see it together.” “Behold, the *Lord Jehovah* will come with a strong hand, and his arm shall rule for him.” “He shall feed his flock like a shepherd” (Isaiah xl. 3, 5, 10, 11). “Behold—mine elect, in whom my soul delighteth.” “I *Jehovah* have called thee in righteousness, —and will give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. I am *Jehovah*: that is my name; and my glory will I not give to another” (Isaiah xlii. 1, 6—8). “Who hath believed our report, and to whom is the arm of Jehovah revealed?” “He hath no form nor comeliness; and when we shall see him there is no beauty—.” “He hath borne our griefs, and carried our sorrows” (Isaiah liii. 1, 2, 4). “Who is this that cometh from Edom, with dyed garments from Bozrah—travelling in the greatness of his strength? I that speak in righteousness, mighty to save.” “For the day of vengeance is in my heart, and the year of my redeemed is come.” “So he was their Saviour” (Isaiah lxiii. 1, 4, 8). “Behold, the days come, saith Jehovah, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth; and this is his name whereby he shall be called: *Jehovah our righteousness*” (Jer. xxiii. 5, 6, and xxxiii. 15, 16). “Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation.” “He shall speak peace unto the nations:

and his dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zechariah ix. 9, 10). "Sing and rejoice, O daughter of Zion, for lo! I come, and I will dwell in the midst of thee.—And many nations shall be joined to *Jehovah* in that day, and shall be my people" (ii. 10, 11). "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah; yet out of thee shall he come forth unto me, that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting." "He shall stand and feed in the strength of *Jehovah*" (Micah v. 2, 4). "Behold, I will send my messenger, and he shall prepare the way before me: and *Jehovah* whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come.—But who may abide the day of his coming?" "Behold, I will send unto you Elijah the prophet, before the coming of the great and dreadful day of *Jehovah*" (Malachi iii. 1, 2, and iv. 5). "I saw,—and behold one like the Son of Man came with the clouds of heaven.—And there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "And all dominions shall serve and obey him" (Dan. vii. 13, 14, 27). "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression,—and to seal up the vision and prophecy, and to anoint the most holy. Know, therefore, and understand, that from the going-forth of the commandment to restore and to build Jerusalem, unto the Messiah the prince, shall be seven weeks" (Dan. ix. 24, 25). "I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the rock of my salvation. Also I will make him my First-born, higher than the kings of the earth." "His seed also will I make to endure for ever, and his throne as the days of heaven" (Psalm lxxxix. 25—27, 29). "*Jehovah* said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. *Jehovah* will send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thou art a priest for ever after the order of Melchizedek" (Psalm cx. 1, 2, 4; see Matt. xxii. 44; Luke xx. 42). "I have set my king upon my holy hill of Zion. I will declare the decree: *Jehovah* hath said unto me, Thou art my Son; This day have I begotten thee.—I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "Kiss the Son, lest he be angry, and ye perish from the way.—Blessed are all they that put their trust in him" (Psalm ii. 6—8, 12). "Thou hast made him a little lower than the angels: and hast crowned him with glory and honour. Thou madest him to have dominion over the

works of thy hands: thou hast put all things under his feet" (Psalm viii. 5, 6). "*Jehovah*, remember David:—how he swore unto *Jehovah*, and vowed unto the mighty God of Jacob: Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes,—until I find out a place for *Jehovah*, a habitation for the mighty God of Jacob. Lo, we heard of it at Ephratah, we found it in the fields of the wood. We will go into his tabernacles: we will worship at his footstool.—Let thy priests be clothed with righteousness, and let thy saints shout for joy" (Psalm cxxxii. 1, 7, 9). But these passages are but few compared to what might be adduced.

7. That the whole Sacred Scripture treats solely concerning the Lord will more fully appear from what follows, and be more particularly shewn in the treatise on the *Sacred Scripture*. In this circumstance alone the sanctity of the Word is grounded. This is also signified by these words in the Revelation: "*The testimony of Jesus is the spirit of prophecy*" (xix. 10).

BY THE LORD'S FULFILLING ALL THE CONTENTS OF THE LAW IS MEANT, THAT HE FULFILLED ALL THE CONTENTS OF THE WORD.

8. It is supposed by many at this day, that when it is said of the Lord that he fulfilled the law, the meaning of this expression is, that he fulfilled all the commandments of the Decalogue, and that thus he became righteousness; and it is further supposed, that by the belief of this on the part of mankind, he justifies them, that is, makes them righteous also. Nevertheless this is not the meaning of that expression; but its real signification is, that he fulfilled all things which are written concerning him in the law and the prophets, that is, in the whole Sacred Scripture, because this treats of him alone, as was observed in the foregoing section. The reason why many have entertained a different belief is, because they have not searched the Scriptures, and seen what is there meant by *the law*. By the law are therein signified, in a strict sense, the Ten Commandments of the Decalogue; in a more extensive sense, all things that are written in the five books of Moses; and in the most extensive sense, all things that are contained in the Word.

I. *That by the law, in a strict sense, are meant the Ten Commandments of the Decalogue*, is a thing generally acknowledged.

9. II. *That by the law, in a more extensive sense, are meant all things that are written in the five books of Moses*, will appear from the following passages. In Luke: "Abraham said unto him

[the rich man in hell], They have *Moses and the prophets*: let them hear them. If they hear not *Moses and the prophets*, neither will they be persuaded, though one rose from the dead" (xvi. 29, 31). In John: Philip said unto Nathaniel, "We have found him of whom *Moses in the law and the prophets* did write" (i. 45). In Matthew: "Think not that I am come to destroy *the law or the prophets*: I am not come to destroy, but to fulfil" (v. 17). In the same: "For all the *prophets and the law* prophesied until John" (xi. 13). In Luke: "*The law and the prophets* were until John: since that time the kingdom of God is preached" (xvi. 16). In Matthew: "All things whatsoever ye would that men should do unto you, do ye even so to them; for this is *the law and the prophets*" (vii. 12). In the same: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul."—And "Thou shalt love thy neighbour as thyself. On these two commandments hang all *the law and the prophets*" (xxii. 37, 39, 40). In these places, by Moses and the prophets, as also by the law and the prophets, are signified all things that are written in the books of Moses and in those of the prophets. That by the law in particular are signified all things that were written by Moses, will further appear from the following passages. In Luke: "And when the days of her purification, according to *the law of Moses*, were accomplished, they brought him to Jerusalem, to present him to the Lord: (as it is written in *the law of the Lord*, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice, according to that which is said in *the law of the Lord*, a pair of turtle doves, or two young pigeons." "And the parents brought in the child Jesus, to do for him after the custom of *the law*." "And when they had performed all things according to *the law of the Lord*" (ii. 22—24, 27, 39). In John: "Moses in *the law* commanded us, that such should be stoned" (viii. 5). In the same: "*The law* was given by *Moses*" (i. 17). From whence it appears, that sometimes the law is named, and sometimes Moses, where such things are treated of as are contained in the books written by him; as is also done in Matthew viii. 4; Mark x. 2—4; xii. 19; Luke xx. 28, 37; John iii. 14; vii. 19, 51; viii. 17; xix. 7. Many things commanded to be performed are also called by Moses himself *the law*; as in relation to the burnt offerings, Levit. vi. 9; vii. 1, 11; to the meat offering, Levit. vi. 14; to the leprosy, Levit. xiv. 2; to jealousy, Numb. v. 29; and to the Nazariteship, Numb. vi. 13, 21. Moses himself also called his books *the law*: "Moses wrote this *law*, and delivered it unto the priests, the sons of Levi, who bare the ark of the covenant of Jehovah." And he said unto them, "Take *this book of the law*, and put it in the side of the ark of the covenant of Jehovah" (Deut. xxxi. 9, 26). It was put in the side of the ark, because within the ark were the tables of stone, which in a strict sense are called *the*

Law. The books of Moses are afterwards, also, called *the Law*: "And Hilkiah the high priest said unto Shaphan the scribe, I have found *the book of the law* in the house of Jehovah." "And when the king had heard the words of the *book of the law*, he rent his clothes" (2 Kings xxii. 8, 11; xxiii. 24).

10. III. *That by the law, in the most extensive sense, are meant all things that are contained in the Word*, may appear from the following passages. "Jesus answered them, Is it not written in *your law*, I said, Ye are gods?" (John x. 34). This is written in Psalm lxxxii. 6. "The people answered him, We have heard out of *the law*, that Christ abideth for ever" (John xii. 34). This is written in Psalm lxxxix. 29; cx. 4; and in Daniel vii. 14. "That the Word might be fulfilled that is written in *their law*, They hated me without a cause" (John xv. 25). This is written in Psalm xxxv. 19. "The Pharisees answered, Have any of the rulers—believed on him? but this people who knoweth not *the law* are cursed" (John vii. 48, 49). "It is easier for heaven and earth to pass, than one tittle of *the law* to fail" (Luke xvi. 17); where, by *the law*, is signified the whole of the Sacred Scripture.

11. That by the Lord's fulfilling all the contents of the law is meant, that he fulfilled all the contents of the Word, will further appear from those passages where it is said that the Scripture was fulfilled by him, and that all things were finished; as from the following: Jesus "went into the synagogue,—and stood up to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it is written, The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind;—to preach the acceptable year of the Lord. And he closed the book,—and began to say, *This day is this Scripture fulfilled in your ears*" (Luke iv. 16—21). "Search *the Scriptures*; for—they testify of me" (John v. 39). "*That the Scripture may be fulfilled*, He that eateth bread with me hath lifted up his heel against me" (John xiii. 18). "None of them is lost but the son of perdition, *that the Scripture might be fulfilled*" (John xvii. 12). "*That the saying might be fulfilled* which he spake; Of those whom thou gavest me have I lost none" (John xviii. 9). "Then said Jesus unto him [Peter], Put up again thy sword into his place;—*how then shall the Scriptures be fulfilled*, that thus it must be?" "But all this was done, *that the Scriptures of the prophets might be fulfilled*" (Matt. xxvi. 52, 54, 56). "The Son of Man indeed goeth, as it is written of him." "But *the Scriptures must be fulfilled*" (Mark xiv. 21, 49). "And *the Scripture was fulfilled* which saith, And he was numbered with the transgressors" (Mark xv. 28; Luke xxii. 37). "*That the Scripture might be*

fulfilled which saith, They parted my raiment amongst them, and for my vesture they did cast lots" (John xix. 24). "After this, Jesus knowing that all things were now accomplished, that *the Scripture might be fulfilled*, saith, I thirst" (John xix. 28). "When Jesus received the vinegar, he said, *It is finished*," that is, *It is fulfilled* (John xix. 30). "These things were done *that the Scripture should be fulfilled*, A bone of him shall not be broken. And again *another Scripture saith*, They shall look on him whom they pierced" (John xix. 36, 37): besides other places, where passages are adduced from the prophets without its being said at the same time that the law, or the Scripture, was fulfilled. That the whole of the Word treats of the Lord, and that he came into the world to fulfil it, he also taught his disciples before his departure, in these words: "Jesus said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at *Moses, and all the prophets*, he expounded unto them in *all the Scriptures the things concerning himself*" (Luke xxiv. 25—27). And further, Jesus said unto his disciples, "These are the words which I spake unto you whilst I was yet with you, *that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me*" (Luke xxiv. 44). That the Lord, whilst in the world, fulfilled all the contents of the Word, even to its minutest particulars, is evident from these his own words: "Verily I say unto you, till heaven and earth pass, *one jot or one tittle shall in no wise pass from the law, till all be fulfilled*" (Matt. v. 18).

Hence then may be clearly seen, that when it is said that the Lord fulfilled all the contents of the law, the meaning is, not merely that he fulfilled all the commandments of the Decalogue, but all the contents of the Word.

THE LORD CAME INTO THE WORLD TO SUBJUGATE THE HELLS AND TO GLORIFY HIS HUMANITY; AND THE PASSION OF THE CROSS WAS THE LAST COMBAT BY WHICH HE FULLY CONQUERED THE HELLS, AND FULLY GLORIFIED HIS HUMANITY.

12. It is known in the church, that the Lord conquered death, by which is meant hell, and that he afterwards ascended with glory into heaven; but it is not yet known that the Lord conquered death or hell by combats, which are temptations, and at the same time, by these means, glorified his Humanity; and that the passion of the cross was the last combat or temptation, by which he conquered the one and glorified the other. These

[combats] are frequently treated of in the prophets and in David, but not so frequently in the Evangelists; for by these the temptations which he sustained from his childhood are briefly described by his temptations in the wilderness, and afterwards by the devil, and finally by his sufferings in Gethsemane and on the Cross. His temptations in the wilderness, and afterwards by the devil, are related in Matthew iv. 1—11; in Mark i. 12, 13; and in Luke iv. 1—13. But by these are signified all the temptations that he suffered even to the last. He did not reveal more concerning them to his disciples; for it is said in Isaiah, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter; and as a sheep before her shearers is dumb, so he openeth not his mouth" (liii. 7). His temptations in Gethsemane are related in Matthew xxvi. 36—44; in Mark xiv. 32—42; and in Luke xxii. 39—46: and those on the cross, in Matthew xxvii. 33—50; in Mark xv. 22—37; in Luke xxiii. 33—39; and in John xix. 17—34. Temptations are nothing else than combats against the hells.*

13. That the Lord, by the passion of the cross, fully conquered the hells, he himself teaches in John: "Now is the judgment of this world; *now shall the prince of this world be cast out*" (xii. 31). This the Lord spoke, when the passion of the cross was about to take place. So again: "*The prince of this world is judged*" (xvi. 11). Also: "Be of good cheer: *I have overcome the world*" (xvi. 33). And in Luke: He [Jesus] said,—"*I beheld Satan as lightning fall from heaven*" (x. 18). In these passages, by the world, the prince of the world, Satan, and the devil, is meant hell.

That the Lord, also, by the passion of the cross, fully glorified his Humanity, he teaches in John: "When he [Judas] was gone out, Jesus said, *Now is the Son of Man glorified, and God is glorified in him. If God be glorified in him, God will also glorify him in himself, and will straightway glorify him*" (xiii. 31, 32). In the same: "Father, the hour is come: *glorify thy Son, that thy Son also may glorify thee*" (xvii. 1). And again: "Now is my soul troubled." And he said, "Father, *glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again*" (xii. 27, 28). In Luke: "Ought not Christ to have suffered these things, and to enter into *his glory*?" (xxiv. 26). All this is said in reference to his passion. The glorifying here spoken of is the uniting of the Divine and the Human; wherefore it is said, "and God will glorify him in himself."

14. That the Lord came into the world to reduce to order all things in heaven and thence on earth; that this was effected by

* Concerning the temptations or spiritual conflicts of the Lord, see the treatise on *The New Jerusalem and its Heavenly Doctrine*, n. 201 and 302; and concerning temptations in general, n. 189–200 of the same work.

combats against the hells, which at that time infested every man on his entrance into and his departure out of the world; and that hereby he became righteousness and saved mankind, who otherwise could not have been saved; is evident from many predictions of the prophets, of which only a few shall be here adduced. In Isaiah: "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments;—for the day of vengeance is in my heart, and the year of my redeemed is come.—Mine own arm brought salvation unto me.—I will bring down their strength to the earth.—He said, Surely they are my people, children that will not lie: so he was their Saviour.—In his love and in his pity he redeemed them" (lxiii. 1—6, 8, 9). These words are spoken of the Lord's combats against the hells. By the apparel in which he was glorious, and which was red, is signified the Word, which suffered violence from the Jewish people. His combats against the hells, and his victories over them, are described by his treading them in his anger, and trampling them in his wrath. His combating alone, and by his own proper power, is described by these words: "Of the people there was none with me;—therefore mine own arm brought salvation unto me;—I will bring down their strength to the earth." That he thereby became a Saviour and a Redeemer, is described by these words: "So he was their Saviour;—in his love and in his pity he redeemed them." And that this was the cause of his coming is described by these words: "The day of vengeance is in my heart, and the year of my redeemed is come." Again, in Isaiah: "He saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him, and his righteousness it sustained him. For he put on righteousness as a breast-plate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak." "And the Redeemer shall come to Zion" (lix. 16, 17, 20). These words are also spoken in reference to the combats of the Lord against the hells during his abode in the world. That he fought against them alone from his own power, is signified by this: "He saw that there was no man;—therefore his arm brought salvation unto him." That thereby he became righteousness itself is thus described: "His righteousness it sustained him: for he put on righteousness as a breast-plate." And that thus he redeemed mankind, by this: "And the Redeemer shall come to Zion." So in Jeremiah:

"Wherefore have I seen them dismayed?—and their mighty ones are beaten down, and are fled apace, and look not back." "For this is the day of the Lord Jehovah of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate" (xli. 5, 10). Here, also, the combats of the Lord with the hells, and his victories over them, are described when it is said, "Wherefore have I seen them dismayed? and their mighty ones are beaten down; and are fled apace, and look not back:" by their mighty ones, and the Lord's enemies, are here meant the hells; for all therein entertain hatred against the Lord. His coming into the world for this purpose is signified by these words: "It is the day of the Lord Jehovah of hosts, a day of vengeance, that he may avenge him of his adversaries." Again, in the same prophet: "Her young men shall fall in her streets, and all the men of war shall be cut off in that day" (xlix. 26). So in Joel: "Jehovah shall utter his voice before his army:—the day of Jehovah is great and very terrible; and who can abide it?" (ii. 11). In Zephaniah: "In the day of the sacrifice of Jehovah I will punish the princes, and the king's children, and all such as are clothed with strange apparel." "That day is a day of trouble,—a day of the trumpet and alarm against the fenced cities" (i. 8, 15, 16). In Zechariah: "Then shall Jehovah go forth and fight against those nations, as when he fought in the day of battle: and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem.—And ye shall flee to the valley of the mountains.—In that day the light shall not be clear nor dark." "And Jehovah shall be king over all the earth: in that day there shall be one Jehovah, and his name one" (xiv. 3—6, 9). In these places, also, the Lord's combats are the subject treated of: by "that day," is meant his coming. The Mount of Olives, which was before Jerusalem, was also the place where the Lord was used to abide; see Mark xiii. 3; xiv. 26; Luke xxi. 37; xxii. 39; John viii. 1; besides other places. So in David: "The sorrows of hell compassed me about; the snares of death prevented me." "He sent out his arrows and scattered them, and he shot out lightnings and discomfited them." "I have pursued mine enemies and overtaken them; neither did I turn again till they were consumed. I have wounded them that they were not able to rise.—Thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me. Thou hast also given me the necks of mine enemies.—Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the street" (Psalm xviii. 5, 14, 37—40, 42). The cords and snares of death that compassed and prevented him, signify temptations, which, being from hell, are also called the cords of hell. These verses, with the whole of this Psalm, treat of the combats and victories of the Lord: it is therefore said,

"Thou hast made me the head of the nations; a people whom I have not known shall serve me" (verse 43). Again: "Gird thy sword upon thy thigh, O most mighty.—Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever.—Thou lovest righteousness,—therefore God, thy God, hath anointed thee" (Psalm xlv. 3, 5—7). These words also relate to the combats with the hells, and their subjugation: the whole Psalm treats of the Lord, of his combats, his glorification, and of the salvation of the faithful by him. Again, in David: "A fire goeth before him, and burneth up his enemies round about. The earth saw and trembled; the hills melted like wax—at the presence of the Lord of the whole earth. The heavens declare his righteousness, and all the people see his glory" (Psalm xcvi. 3—6). This psalm likewise treats of the Lord, and of the same things as the former. So again: "Jehovah said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool.—Rule thou in the midst of thine enemies." "The Lord at thy right hand shall strike through kings in the day of his wrath:—he shall fill the places with the dead bodies; he shall wound the heads over many countries" (Psalm cx. 1, 2, 5, 6). That this relates to the Lord, appears from his own words in Matthew xxii. 44; in Mark xii. 36; and in Luke xx. 42. By sitting on the right hand is signified omnipotence; by his enemies are signified the hells; by kings, those who are principled in falsities grounded in evil: to make them a footstool, to strike them through in the day of his wrath, and to fill the places with dead bodies, is to destroy their power; and to wound the head over many countries is to destroy the whole. Since the Lord conquered the hells alone, without the aid of any angel, he is therefore called *a mighty man and a man of war* (Isaiah xlii. 13); *the king of glory, Jehovah strong and mighty, Jehovah mighty in battle* (Psalm xxiv. 8, 10); *the mighty One of Jacob* (Psalm cxxxii. 2); and, in many places, *Jehovah Zebaoth*, that is, Jehovah of the hosts or armies of war. His coming also, which is meant by the *day of Jehovah*, is called a terrible day, a cruel day, a day of indignation, of anger, of wrath, of vengeance, of destruction, of war, of the trumpet and alarm, and of tumult; as may be seen in the places adduced above.* And because by means of such combats with the hells, and their subjugation, a final judgment was accomplished by the Lord whilst he was in the world, therefore this also is spoken of in many places; as in David: Jehovah "cometh to judge the earth: he will judge the world with righteousness, and the people with his truth" (Psalm xvi. 13). So likewise in many other places. These quotations have been taken from the prophetic parts of the Word; but, in the his-

* No. 4.

torical parts, the same things are represented by the wars of the children of Israel with various nations; for whatever is written in the Word, either in its prophetical or historical parts, has reference to the Lord; and hence the Word is divine. Many mysteries relating to the Lord's glorification are contained in the rituals of the Israelitish Church; as in its burnt-offerings and sacrifices, in its sabbaths and feasts, and in the priesthood of Aaron and the Levites: so also in the other ordinances of Moses, which are called laws, judgments, and statutes: and this is meant by the Lord's words when he said to the disciples, "All things must be fulfilled which were written in the law of Moses—concerning me" (Luke xxiv. 44); and when he said of Moses to the Jews, "He wrote of me" (John v. 46).

From all this then it is evident, that the Lord came into the world to subjugate the hells, and to glorify his Humanity; and that the passion of the cross was the final conflict, by which he fully conquered the hells, and fully glorified his Humanity. The passages in the prophetical part of the Word which treat of the Lord's combats with the hells and victories over them; or, what is the same thing, which treat of the last judgment executed by him when in the world; as also of his passion, and the glorification of his Humanity; are so numerous, that were they all adduced, they would fill many pages.

THE LORD, BY THE PASSION OF THE CROSS, DID NOT TAKE AWAY SINS, BUT BORE THEM.

15. There are some within the church who believe that the Lord by the passion of the cross took away sins, and made satisfaction to the Father, and thus redeemed mankind: some also imagine that he transferred to himself the sins of those who have faith in him, bore them, and cast them into the depth of the sea, that is, into hell: in which opinion they confirm themselves by the words of John concerning Jesus: "Behold, the Lamb of God, which taketh away the sins of the world" (John i. 29): and by these words of the Lord in Isaiah: "He hath borne our griefs, and carried our sorrows.—He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.—Jehovah hath made the iniquities of us all to meet on him.—He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter.—He was cut off out of the land of the living: for the transgression of my people was he stricken: and he made his grave with the wicked, and with the

rich in his death.—He shall see of the travail of his soul, and shall be satisfied : by his knowledge shall my righteous servant justify many ; for he shall bear their iniquities.—He hath poured out his soul unto death ; and he was numbered with the transgressors : and he bare the sin of many, and made intercession for the transgressors” (liii. 4, to the end). Both these passages relate to the temptations and passion of the Lord ; and by his taking away sins, and by the iniquities of us all meeting on him ; the same is meant as by carrying sorrows and iniquities. It shall therefore be shewn, in the first place, what is implied by bearing iniquities, and afterwards, what by taking them away. By the Lord’s bearing iniquities nothing else is meant than his sustaining dire temptations ; also, his suffering the Jews to treat him as they had treated the Word ; which they did, because he was the Word. For the church, which at that time existed with the Jewish nation, was then in a state of utter devastation, in consequence of having perverted everything contained in the Word, so that there was not a single truth left ; which also was the reason that they did not acknowledge the Lord. This is meant, and was signified, by all the circumstances that attended the Lord’s passion. The prophets were also treated in a similar manner, because they represented the Lord with respect to the Word, and thence with respect to the church ; and the Lord was pre-eminently **THE PROPHET**.

That the Lord was **THE PROPHET**, may appear from these passages : Jesus said, “A *prophet* is not without honor, save in his own country, and in his own house” (Matt. xiii. 57 ; Mark vi. 4 ; Luke iv. 24). Jesus said, “It cannot be that a *prophet* perish out of Jerusalem” (Luke xiii. 33). “And the multitude said, This is Jesus, the *prophet* of Nazareth” (Matt. xxi. 11 ; John vii. 40). “And there came a fear on all ; and they glorified God, saying, that a great *prophet* is risen up among us” (Luke vii. 16). So it is declared by Moses, that a *prophet* should be raised out of the midst of their brethren, whose words they should obey (Deut. xviii. 15—19).

That the prophets also represented the state of the church, and were commanded to do certain things with that view, may appear from the following instances : The prophet Isaiah was for that purpose enjoined to loose the sackcloth from off his loins, and to put off the shoe from his foot, and to walk naked and bare-foot three years, for a sign and a wonder (Isaiah xx. 2, 3). The prophet Jeremiah, in order that he might represent the state of the church, was commanded to get for himself a linen girdle, and put it upon his loins, and not put it in water ; and that he should hide it in the hole of a rock near the river Euphrates : and after many days he found it rotten (Jerem. xiii. 1—7). The same prophet was commanded, for the same purpose, not to take a wife in that place, nor to enter into the house of mourning, neither go

to lament, nor enter into the house of feasting (Jerem. xvi. 2, 5, 8). The prophet Ezekiel, that he might represent the state of the church, was commanded to take unto him a barber's razor, and cause it to pass upon his head, and upon his beard; and afterwards to divide it, and to burn with fire the third part of it in the midst of the city, to smite a third part of it with a knife, and to scatter a third part in the wind; and that he should take a few in number and bind them in his skirts, then take of them again, and cast them into the midst of the fire, and burn them (Ezek. v. 1—4). He was also commanded, for the same purpose, to prepare for himself stuff for removing, and to remove into another place in the sight of the children of Israel; and that he should bring forth his stuff by day, and should go forth in the evening through a hole made in the wall, covering his face so that he might not see the ground; and that so he should be a *sign* unto the house of Israel, and should say, "*I am your sign* : like as I have done, so shall it be done unto you" (Ezek. xii. 3—7, 11). The prophet Hosea, that he might represent the state of the church, was commanded to take to himself a harlot for a wife: and it is written that he did so, and that she bare him three children, one of whom was called *Jezreel* [Seed of God]; the second, *She that hath not obtained mercy*; and the third, *Not my people* (see Hosea i. 2—9). And, again, he was commanded to go and love a woman beloved of her friend, yet an adulteress; whom also he bought for fifteen pieces of silver (Hosea iii. 1, 2). The prophet Ezekiel, that he might represent the state of the church, was also commanded to take a tile, and to portray upon it the city Jerusalem, and to lay siege against it, and build a fort against it, and cast a mount against it, and to put an iron pan between him and the city, and to lie on his left side three hundred and ninety days, and afterwards on his right side forty days: Also to take wheat, barley, beans, lentiles, millet, and fitches, and make bread thereof, which he should then eat by measure; and also, that he should eat it as barley cakes, and bake it with the dung of a man: and because he prayed that it might not be so, he was allowed to bake it with cows' dung (Ezek. iv. 1—15). Other prophets also represented other things; as Zedekiah, by the horns of iron that he made (1 Kings xxii. 11): And another prophet, by causing himself to be smitten and wounded, and putting ashes on his face (1 Kings xx. 35—38). In general, the prophets represented the Word in its ultimate sense, which is that of the letter, by wearing a garment of hair (see Zech. xiii. 4): thus Elijah was clothed with such a coat, and was girt about his loins with a leathern girdle (2 Kings i. 8): so also John the Baptist had his raiment of camels' hair, a leathern girdle about his loins, and ate locusts and wild honey (Matt. iii. 4). From all these circumstances it appears that the prophets represented the state of the church, and the Word;

for whosoever represents the one, represents also the other, because the church has its existence from the Word, and its quality is according to its reception of the Word in life and faith. Hence by prophets, wherever they are mentioned in both Testaments, is signified the doctrine of the church derived from the Word: but by the Lord, considered as the Greatest Prophet, is signified the church itself, and the Word itself.

16. The state of the church from the Word, thus represented in the Prophets, is what is meant when mention is made of their bearing the iniquities and sins of the people. This is evident from its being related of the prophet Isaiah, that he went naked and barefoot three years, for a sign and a wonder (Isaiah xx. 2, 3): and of Ezekiel the prophet, that he carried out stuff for removing through the hole he had dug in the wall, covering his face, so as not to see the earth: and that thus he was for a sign unto the house of Israel; and also said, *I am your sign* (Ezek. xii. 3—11). That this was to bear iniquities, manifestly appears from what is said, when Ezekiel was commanded to lie three hundred and ninety days on his left side, and forty days on his right side, against Jerusalem, and to eat barley cakes made with cows' dung; where we read thus: "Lie thou also upon thy left side, and lay *the iniquity of the house of Israel upon it*: according to the number of the days that thou shalt lie upon it, *thou shalt bear their iniquity*. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: *so shalt thou bear the iniquity of the house of Israel*. And when thou hast accomplished them, lie again on thy right side, and *thou shalt bear the iniquity of the house of Judah forty days*" (Ezek. iv. 4—6). That the prophet, by thus bearing the iniquities of the house of Israel and the house of Judah, did not thereby take them away, and thus expiate them, but only represented and pointed them out, is evident from what follows in the same chapter: "And Jehovah said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them." "Behold, I will break the staff of bread in Jerusalem,—that they may want bread and water, and be astonished one with another, and consume away for their iniquity" (verses 13, 16, 17). So when the same prophet shewed himself, and said, "I am your sign," it is also added, "as I have done, so shall it be done unto them" (Ezek. xii. 11). The meaning is similar when it is said of the Lord, "He hath borne our griefs, and carried our sorrows;—Jehovah hath laid on him the iniquity of us all.—By his knowledge shall my righteous servant justify many, for he shall bear their iniquities" (Isaiah liii.); the whole of which chapter treats of the passion of the Lord. That the Lord himself, as the Greatest Prophet, represented the state of the church as to the Word, appears from the circumstances

attending his passion : as, that he was betrayed by Judas ; that he was taken and condemned by the chief priests and elders ; that they buffeted him ; that they smote him on the head with a reed ; that they put a crown of thorns on his head ; that they divided his garments, and cast lots for his vesture ; that they crucified him ; that they gave him vinegar to drink ; that they pierced his side ; that he was buried, and rose again on the third day. His being betrayed by Judas, signified that he was betrayed by the Jewish nation, who at that time were the depositaries of the Word ; for Judas represented that nation : his being taken and condemned by the chief priests and elders, signified that he was taken and condemned by the whole Jewish Church : their scourging him, spitting in his face, buffeting him, and smiting him on the head with a reed, signified that they treated in a similar manner the Word, with respect to its divine truths, all of which relate to the Lord : their putting a crown of thorns on his head, signified that they had falsified and adulterated those truths : their dividing his garments and casting lots for his vesture, signified that they had divided and dispersed all the truths of the Word, but not its spiritual sense, which his vesture or inner garment represented : their crucifying him, signified that they had destroyed and profaned the whole Word : their giving him vinegar to drink, signified that all was falsified and false ; and therefore he did not drink it, but said, It is finished : their piercing his side, signified that they had entirely extinguished every truth and every good of the Word : his being buried, signified the rejection of the residue of the Humanity taken from the mother ; and his rising again on the third day, signified his glorification. Where these circumstances are predicted in the Prophets and Psalms, their signification is similar. On this account also, after he had been scourged, when he was led out bearing the crown of thorns, and arrayed in a purple robe put on him by the soldiers, he said, "Behold the man !" (John xix. 1, 5). This he said, because by the term *man* is signified the church ; for by the *Son of Man* is meant the truth of the church, consequently the Word. Hence then it appears that by bearing iniquities is meant to represent, and to display in effigy, sins against the divine truths of the Word. That the Lord underwent and suffered such treatment as the Son of Man, and not as the Son of God, will be shewn in the following pages ; for *the Son of Man* signifies the Lord as to the Word.

17. Something shall be now said as to what is meant by taking away sins. To take away sins is much the same as to redeem man, and save him. For the Lord came into the world to render salvation possible to man. Had he not come, no one could have been reformed and regenerated, nor, of course, saved : but this became possible after the Lord had deprived the devil, that is, hell, of all his power, and had glorified his Humanity,

that is, united it to the Divinity of the Father. If these things had not been done, no man would have been capable of permanently receiving any divine truth, still less any divine good; for the devil, whose power before had been stronger, would have plucked it out of his heart.

From these considerations, it is manifest, that the Lord did not take away sins by the passion of the cross; but that he takes them away, that is removes them, in such as believe in him, and live according to his commandments; as the Lord also teaches in Matthew: "Think not that I am come to destroy the law and the prophets." "Whosoever—shall break one of the least of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (v. 17, 19). Reason alone may teach every one, if he be at all enlightened, that sins cannot be taken away from a man, except by actual repentance; which consists in his seeing his sins, imploring help of the Lord, and desisting from them. To see, believe, and teach otherwise, does not originate in the Word, nor in sound reason, but in evil lust, and a depraved will, which constitutes man's selfhood, by which his intelligence is debased into folly.

THE IMPUTATION OF THE LORD'S MERIT PROPERLY MEANS
NOTHING ELSE THAN THE REMISSION OF SINS AFTER
REPENTANCE.

18. It is believed in the Church, that the Lord was sent by the Father to make an atonement for the human race, and that this was effected by his fulfilling the law, and suffering the passion of the cross; by which it is conceived that he took away the condemnation incurred by man, and made satisfaction for his sins. It is further believed, that without such atonement, satisfaction, and propitiation, the human race would have perished in eternal death; and this because justice, or vindictive justice, as it is styled by some, demanded such a penalty. It is certainly true, that if the Lord had not come into the world all mankind would have perished; but how it is to be understood that the Lord fulfilled the whole of the law; and also why he suffered the death of the cross, may be seen above in their respective chapters: from which also it may appear, that he did not fulfil the law, and suffer the cross, on account of any vindictive justice in God, since there can be no such divine attribute as this. The divine attributes are justice [or righteousness], love, mercy, and goodness; and God is justice itself, love

itself, mercy itself, and goodness itself; and where these are, there can be nothing of vengeance, consequently, no vindictive justice.

The Lord's fulfilling of the law, and his passion on the cross, have, however, been heretofore understood by many, only as a satisfaction made by him for the human race, whereby he delivered them from the condemnation otherwise foreseen or appointed: and from viewing these two things in which the Lord's merit is believed to consist, in the light of a satisfaction, and combining therewith that a man is saved solely by the faith that it is so, has followed by natural connexion the received tenet of the imputation of the Lord's merit. But this tenet falls to the ground when the Lord's fulfilling of the law, and his passion on the cross, as explained above, are rightly understood. It may then be seen, that imputation of merit are words without meaning, unless they imply the remission of sins after repentance: for no act or attribute of the Lord can possibly be imputed to a man; but salvation may be awarded him by the Lord when he has done the work of repentance, that is, when, after he has seen and acknowledged his sins, he desists from them by virtue of a power given him from the Lord. Salvation is awarded to him then: not that he is saved by his own merit or righteousness, but by the Lord, who alone has fought and conquered the hells, and who alone still fights for every individual, and conquers the hells for him. These combats and conquests are what properly constitute the merit and righteousness of the Lord; and these cannot possibly be imputed to a man: if they could, the merit and righteousness of the Lord must be appropriated to him as his own; which they never were, nor ever can be.

Supposing such imputation possible any impenitent and wicked person might impute to himself the merit of the Lord, and so imagine himself justified; whereas this would be to defile what is holy by what is profane, and to profane the name of the Lord; since in so doing he would keep his thoughts fixed on the Lord, whilst his will remained in hell; although it is the will that constitutes the man. There is a faith which is of God, and a faith which is of man: those have the faith which is of God, who do the work of repentance; but those who neglect repentance, and yet think of imputation, have only the faith which is of man: and the faith which is of God, is a living faith, but the faith which is of man is a dead faith.

That the Lord himself, and his disciples, preached repentance for the remission of sins, is evident from the following passages: "Jesus began to preach, and to say, *Repent*; for the kingdom of heaven is at hand" (Matt. iv. 17). John said, "Bring forth fruits worthy of *repentance*." "And now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit, is hewn down and cast into the

fire" (Luke iii. 8, 9). Jesus said, "Except ye *repent*, ye will all likewise perish" (Luke xiii. 5), "Jesus came—preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: *repent ye*, and believe the gospel" (Mark i. 14, 15). Jesus sent the disciples, who "went out, and preached that men should *repent*" (Mark vi. 12). Jesus said to the apostles, "that *repentance and remission of sins* should be preached in his name among all nations, beginning at Jerusalem" (Luke xxiv. 47). John preached "the baptism of *repentance for the remission of sins*" (Luke iii. 3; Mark i. 4). By baptism is signified spiritual washing, which is a washing from sins, and is called regeneration. Repentance and the remission of sins are thus described by the Lord in John: "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to those who believed on his name; who were born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God" (i. 11—13). By his own are here signified the members of the church which was in possession of the Word; by the children of God, and those who believe in his name, are meant those who believe in the Lord, and who believe in the Word: by bloods are signified falsifications of the Word, and confirmations of what is false by means of the Word: the will of the flesh is man's voluntary selfhood, which in itself is nothing but evil: a man's will is his intellectual selfhood which in itself is mere falsity: those who are born of God are such as are regenerated by the Lord. The whole passage demonstrates, that those are saved who are in the good of love and in the truths of faith from the Lord; but not such as abide in their selfhood.

THE LORD, AS TO HIS DIVINE HUMANITY, IS CALLED THE SON OF GOD; AND, AS TO THE WORD, THE SON OF MAN.

19. No other idea is at present entertained in the church, than that the Son of God is a second person of the Godhead, distinct from the person of the Father; whence has arisen the belief that the Son of God was born from eternity. In consequence of the general prevalence of this notion, and of its relating to God, no liberty is allowed in thinking about it to make any use of the understanding, not even so far as to ask, What can be meant by being born from eternity? For whosoever, when he thinks of it, at all exercises his understanding, must be led to say within himself, It is quite above my comprehension; but still I say it because others say it, and I believe it because

others believe it. Be it known, then, that there is no Son from eternity; and yet that the Lord is from eternity. But when it is known what is implied by the term *Lord*, and what by the term *Son*, it will then be possible, and not before, to think from the understanding of a Triune God.

That the Humanity of the Lord, conceived of Jehovah the Father, and born of the Virgin Mary, is what is called the Son of God, manifestly appears from the following passages: "The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured! The Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name JESUS. He shall be great, and shall be called THE SON OF THE HIGHEST." "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, *The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee*; therefore also that HOLY THING which shall be born of thee shall be called THE SON OF GOD" (Luke i. 26—35). It is here said, "Thou shalt conceive and bring forth a son: he shall be great, and shall be called THE SON OF THE HIGHEST:" and again, "That Holy Thing which shall be born of thee shall be called THE SON OF GOD:" whence it is evident, that the Humanity conceived of God and born of the Virgin Mary, is what is called the Son of God. So in Isaiah: "Jehovah himself shall give you a sign: Behold, a virgin shall conceive and bear a Son, and shall call his name GOD WITH US" (vii. 14): where also it clearly appears, that the Son conceived of God, and born of the virgin, is what was to be called "GOD WITH US," consequently what is termed the Son of God; as is again further confirmed by Matthew (i. 22, 23).

Again, in Isaiah: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the EVER-LASTING FATHER, the Prince of Peace" (ix. 6). Here the same doctrine is taught; for it is said, "Unto us a child is born, unto us a son is given," who consequently is not a Son from eternity, but the Son born in the world; as also appears from the words of the prophet in the next verse, which are similar to those of the angel Gabriel to Mary (Luke i. 32, 33). So in David: "I will declare the decree: Jehovah hath said unto me, THOU ART MY SON: this day have I begotten thee. KISS THE SON, lest he be angry, and ye perish from the way" (Psalm ii. 7, 12). Here

no Son from eternity is meant, but a Son that was to be born in the world; for the passage contains a prophecy concerning the coming of the Lord, and therefore it is called a decree, which Jehovah declared unto David: *this day* denoting in time, cannot mean from eternity. Again, in David: "I will set his hand also in the sea.—He shall cry unto me, thou art my Father.—I will make him my *First-Born*" (Psalm lxxxix. 25—27). The whole of this Psalm treats of the coming of the Lord; of course, it is he that should call Jehovah his Father, and that should be the first-born, consequently who is the Son of God. So, also, in other passages; as where he is said to be "A rod out of the stem of Jesse" (Isaiah xi. 1): "A branch of David" (Jerem. xxiii. 5): "The seed of the woman" (Gen. iii. 15): "The Only-Begotten" (John i. 18): "A Priest for ever" and "The Lord" (Psalm cx. 4, 5).

The Jewish Church understood, by the Son of God, their expected Messiah, of whom they knew that he should be born in Bethlehem. That by the Son of God, they understood the Messiah, appears from these passages: in John: Peter said, "We believe and are sure, that thou art THE CHRIST, THE SON OF THE LIVING GOD" (vi. 69). In the same: "Thou art THE CHRIST, THE SON OF GOD, who should come into the world" (xi. 27). In Matthew: "The high priest asked Jesus, whether he was THE CHRIST, THE SON OF GOD? Jesus saith unto him, Thou sayest" (xxvi. 63, 64). In John: "These are written, that ye might believe that Jesus is THE CHRIST, THE SON OF GOD" (xx. 31). So also Mark i. 1. Christ is a Greek word, which signifies Anointed, the same as Messiah does in Hebrew: wherefore it is said in John: "We have found the Messiah, which is, being interpreted, THE CHRIST" (i. 41). And in another place: "The woman said, I know that MESSIAS cometh, who is called Christ" (iv. 25). It has been shown in the first section, that the Law and the Prophets, or the whole Word of the Old Testament, treat of the Lord; consequently by the Son of God, whose future advent was predicted, nothing can be meant but the Humanity which the Lord assumed in the world. Hence, too, it follows that the Humanity was what was meant when Jesus, at his baptism, was called by Jehovah, in a voice from heaven, his Son: "This is MY BELOVED SON, in whom I am well pleased" (Matt. iii. 17; Mark i. 11; Luke iii. 22); for it was his Humanity that was baptized. The same appellation was given him when he was transfigured: "This is MY BELOVED SON, in whom I am well pleased: hear ye him" (Matt. xvii. 5; Mark ix. 7; Luke ix. 35). And so on in other passages, as Matt. viii. 29; xiv. 33; Mark iii. 11; xv. 39; John i. 34, 49; iii. 18; v. 25; x. 36; xi. 4.

20. Since by the phrase, *Son of God*, is signified the Lord as to the Humanity which he assumed in the world, which is the

Divine Humanity, we may discover what the Lord means by saying repeatedly, "*That he was sent by the Father into the world,*" and that "*He came forth from the Father;*" namely, that he was conceived of Jehovah the Father. That no other meaning belongs to the expression, *sent of the Father*, appears from all those passages where it is said, that he came to do the will and works of his Father. These works consisted in conquering the hells, glorifying his Humanity, teaching the Word, and instituting a New Church; and these could not possibly be accomplished but by a Humanity conceived of Jehovah and born of a virgin; thus, they never could have been effected had not God become a man. Examine the passages where the term *sent* is used in reference to the Lord, and you will see the truth of what is here asserted: as Matt. x. 40; xv. 24; Mark ix. 37; Luke iv. 43; ix. 48; x. 16; John iii. 17, 34; iv. 34; v. 23, 24, 36—38; vi. 29, 39, 40, 44, 57; vii. 16, 18, 28, 29; viii. 16, 18, 29, 42; ix. 4; xi. 42; xii. 44, 45, 49; xiii. 20; xiv. 24; xv. 21; xvi. 5; xvii. 3, 8, 21, 23, 25; xx. 21. Examine, also, the passages where the Lord calls Jehovah, Father.

21. Many at this day think of the Lord only as of an ordinary man, like themselves: the reason is, because they only think of his Humanity, and not at the same time of his Divinity; although his Divinity and his Humanity cannot be separated. For the Lord is God and man; and God and man in the Lord are not two but one person; yea, altogether one, even "as the reasonable soul and flesh are one man;" as is taught in the doctrine received throughout the whole Christian world, called the Athanasian Creed, which has been confirmed by several councils. Let me, therefore, entreat the reader, that he may not henceforward separate in his thoughts the Lord's Humanity from his Divinity, to peruse the passages quoted above from Luke, as also the following from Matthew: "The birth of Jesus Christ was on this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child of THE HOLY SPIRIT. Then Joseph, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, Fear not to take unto thee Mary thy wife; for that which is conceived in her is of THE HOLY SPIRIT: and she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins. Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife. *And he knew her not* till she had brought forth her first-born son: and he called his name Jesus" (i. 18—25). From these words, as well as from the relation of the nativity given in Luke, and from the other passages adduced above, it is evident, that Jesus, who was conceived of Jehovah the Father, and born

of the Virgin Mary, is the Son of God, of whom all "the prophets and the law prophesied until John."

22. He who knows in what respect the Lord is called the Son of God, and in what the Son of Man, possesses a key to many arcana of the Word: for the Lord at one time calls himself the *Son*, at another, the *Son of God*, and again, at another, the *Son of Man*; always using the epithet which is appropriate to the subject of his discourse. When his Divinity, his unity with the Father, his divine power, faith in him, and life from him, are treated of, he then calls himself *the Son*, and *the Son of God*; as in John v. 17—26, and elsewhere: but where his passion, the judgment, his coming, and, in general, redemption, salvation, reformation, and regeneration are treated of, he calls himself *the Son of Man*: the reason is, because he is then spoken of as the Word. The Lord is designated by various names in the Word of the Old Testament, being there named Jehovah, Jah, the Lord, God, the Lord Jehovah, Zebaoth, the God of Israel, the Holy One of Israel, the Mighty One of Jacob, Shaddai,* the Rock; as also the Creator, Former, Saviour, and Redeemer; that name being always applied which is appropriate to the occasions on which it is used. Similar distinctions are made in the Word of the New Testament, where the Lord is called Jesus, Christ, the Lord, God, the Son of God, the Son of Man, the Prophet, and the Lamb, with other names: these are never applied indiscriminately, but that is adopted which is suitable to the subject.

23. Having shewn in what respect the Lord is called the *Son of God*, we will now explain in what respect he is called the *Son of Man*. He is called the Son of Man, when his passion, the judgment, or his coming is treated of; and, in general, where it relates to redemption, salvation, reformation, or regeneration: the reason is, because the Lord is the Son of Man as to the Word; and it is as the Word that he suffers, judges, comes into the world, redeems, saves, reforms, and regenerates. This shall be now shewn in what follows.

24. I. THAT THE LORD IS CALLED THE SON OF MAN WHEN THE PASSION IS TREATED OF, is evident from the following passages: "Jesus said unto the disciples, Behold, we go up to Jerusalem; and the SON OF MAN shall be delivered unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles, and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again" (Mark x.

* This name does not occur in the authorised version of the English Bible. being there always translated *the Almighty*: the learned, however, are much divided about its exact meaning. Swedenborg teaches that it refers to the Lord as presiding over man in temptation, and comforting him when the temptation has ceased. A. C. 1992.

33, 34). So, likewise, in other places where he foretells his passion, as Matthew xx. 18, 19; Mark viii. 31; Luke ix. 22. Jesus said, "Behold, the hour is at hand, and THE SON OF MAN is betrayed into the hand of sinners" (Matt. xxvi. 45). The angel said unto the women that came unto the sepulchre, "Remember how he spake unto you,—saying, THE SON OF MAN must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke xxiv. 6, 7). The reason why the Lord then called himself the Son of Man is, because he suffered himself to be treated after the same manner as they had treated the Word; as has been shewn at large above.

25. II. THAT THE LORD IS CALLED THE SON OF MAN WHEN JUDGMENT IS TREATED OF, is clear from these passages: "When THE SON OF MAN shall come in his glory,—then shall he sit on the throne of his glory; and he shall set the sheep on his right hand, but the goats on the left" (Matt. xxv. 31, 33). "When the SON OF MAN shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 28). "THE SON OF MAN shall come in the glory of his Father,—and he shall reward every man according to his works" (Matt. xvi. 27). "Watch ye, therefore,—that ye may be accounted worthy,—to stand before THE SON OF MAN" (Luke xxi. 36). "In such an hour as ye think not, THE SON OF MAN cometh" (Matt. xxiv. 44; Luke xii. 40). "For the Father judgeth no man, but hath committed all judgment unto the Son,—because he is THE SON OF MAN" (John v. 22, 27). The reason why the Lord thus calls himself the Son of Man when judgment is treated of, is, because all judgment is executed according to the Divine Truth, which is in the Word. That it is this which judges every one, the Lord himself declares in John: "If any man hear my words, and believe not, I judge him not; for I came not to judge the world:—*the Word that I have spoken*, the same shall judge him in the last day" (xii. 47, 48). And in another place: "God sent not his Son into the world to condemn the world; but that the world through him might be saved: he that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God"* (iii. 17, 18). That the Lord does not sentence any one to hell, nor cast any one down to hell, but that evil spirits do so themselves,† may be seen in the treatise concerning *Heaven and Hell*. By THE NAME of Jehovah, of the Lord, and of the Son of God, is also meant the Divine Truth, consequently, the Word, which is from Him, and of Him, and thus is Himself.

* The change of terms here is very remarkable. The Lord had just before (verses 13, 14,) twice called himself *the Son of Man*; but as it would be contrary to the import of this term to use it in connection with a declaration, that he did not come to judge the world, the Lord immediately calls himself the Son of God.

† No. 545—550, 574.

26. III. THAT THE LORD IS CALLED THE SON OF MAN WHERE HIS COMING IS TREATED OF, is plain from the following passages: The disciples said unto Jesus, "What shall be the sign of thy coming, and of the consummation of the age?" in answer to this inquiry, the Lord foretold the successive states of the church down to the period of its end; of which he says, "Then shall appear the sign of the SON OF MAN.—And they shall see the SON OF MAN coming in the clouds of heaven, with power and great glory" (Matt. xxiv. 3, 30; Mark xiii. 26; Luke xxi. 27). By the consummation of the age, is meant the last time of the church; by the coming of the Son of Man in the clouds of heaven with glory, is signified the opening of the Word, with a manifestation that it treats of the Lord alone. So in Daniel: "I saw—and behold, one like THE SON OF MAN came with the clouds of heaven" (vii. 13). And in the Revelation: "Behold, he cometh with clouds, and every eye shall see him" (i. 7): This is spoken concerning the SON OF MAN, as appears from verse 13 of the same chapter. It is also said in another part of the same book, "I looked, and behold, a white cloud; and upon the cloud one sat like unto the SON OF MAN" (xiv. 14). That the Lord himself understood one thing by the Son of God, and another by the Son of Man, but both in himself, appears from his answer to the high priest: "The high priest said unto Jesus, I adjure thee by the living God, that thou tell us whether thou be the Christ, THE SON OF GOD: Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see THE SON OF MAN sitting on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 63, 64). Here he first confessed that he was THE SON OF GOD, and afterwards said that they should see THE SON OF MAN sitting on the right hand of power, and coming in the clouds of heaven: by which is signified that, after the passion of the cross, he should possess the divine power of opening the Word, and establishing his church; which could not be effected before, because he had not before completed the conquest of hell, and the glorification of his Humanity. What is signified by sitting on the clouds of heaven, and coming in glory is explained in the treatise on *Heaven and Hell*.*

27. IV. THAT THE LORD IS CALLED THE SON OF MAN WHERE REDEMPTION, SALVATION, REFORMATION, AND REGENERATION ARE TREATED OF, appears from the following passages: "THE SON OF MAN came—to give his life a ransom for many" (Matt. xx. 28; Mark x. 45). "THE SON OF MAN is not come to destroy men's lives, but to save them" (Luke ix. 56). "THE SON OF MAN is come to seek and to save that which was lost" (Luke xix. 10). "He that soweth the good seed is the SON OF MAN"

(Matt. xiii. 37). Salvation and Redemption are here treated of; and, as the Lord effects these by means of the Word, therefore he here calls himself the Son of Man. The Lord says, that "THE SON OF MAN hath power to forgive sins" (Mark ii. 10; Luke v. 24);—that is, to save. Also, that "THE SON OF MAN is Lord even of the Sabbath" (Matt. xii. 8; Mark ii. 28; Luke vi. 5): because he is the Word, which is what he there teaches. He also says in John, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which THE SON OF MAN will give unto you" (vi. 27). By meat is here signified every good and truth of doctrine from the Word, consequently, from the Lord: this is also signified by the manna and bread that came down from heaven, mentioned on the same occasion; and likewise by the following words in the latter part of the same chapter: "Except ye eat the flesh of THE SON OF MAN, and drink his blood, ye have no life in you" (verse 53). Flesh or bread is the good of love from the Word; blood or wine, the good of faith from the same; and both from the Lord.

The same is meant by THE SON OF MAN when spoken of on other occasions; as in the following passages: "The foxes have holes, and the birds of the air have nests; but THE SON OF MAN hath not where to lay his head" (Matt. viii. 20; Luke ix. 58); by which is signified, that the Word had no place with the Jews; as the Lord also expressly says (John viii. 37); and also, that they had it not abiding in them, because they did not believe in him (v. 38). In the Revelation, likewise, by THE SON OF MAN is signified the Lord with respect to the Word: "In the midst of the seven candlesticks" I saw "one like unto THE SON OF MAN, clothed with a garment down to the foot, and girt about the paps with a golden girdle" (i. 13, and following verses); where the Lord is described as the Word by various representatives, which is the reason that he is called THE SON OF MAN. So in David: "Let thy hand be upon the man of thy right hand, upon THE SON OF MAN whom thou madest strong for thyself. So will not we go back from thee: quicken us" (Psalm lxxx. 17, 18). By the man of the right hand is here meant the Lord with respect to the Word: and the same also is signified by THE SON OF MAN. He is called "the man of the right hand," because the Lord has power by virtue of his Divine Truth, which, likewise, is the Word; thus, also, when he had fulfilled the whole Word, he had Divine Power: hence he said, that "they should see the SON OF MAN sitting on the right hand of power" (Mark xiv. 62).

28. THAT BECAUSE THE SON OF MAN SIGNIFIES THE LORD AS TO THE WORD, THE SAME TITLE WAS ALSO GIVEN TO THE PROPHETS. The title, SON OF MAN, was given to the prophets, because they represented the Lord as to the Word, and thence signified the doctrine of the church derived from the Word. This is what is constantly understood in heaven, wherever pro-

phets are named in the Word; for the spiritual signification of the term *Prophet*, as also of the term SON OF MAN, is, *the Doctrine of the Church derived from the Word*, and, when applied to the Lord, *the Word itself*. That the prophet Daniel is called the SON OF MAN, may be seen in the book of Daniel, viii. 17. And that the prophet Ezekiel was so called, may be seen in Ezek. ii. 1, 3, 6, 8; iii. 1, 3, 4, 10, 17, 25; iv. 1, 16; v. 1; vi. 2; vii. 2; viii. 5, 6, 8, 12, 15; xi. 2, 4, 15; xii. 2, 3, 9, 18, 22, 27; xiii. 2, 17; xiv. 3, 13; xv. 2; xvi. 2; xvii. 2; xx. 3, 4, 27, 46; xxi. 2, 6, 9, 12, 14, 19, 28; xxii. 18, 24; xxiii. 2, 36; xxiv. 2, 16, 25; xxv. 2; xxvi. 2; xxvii. 2; xxviii. 2, 12, 21; xxix. 2, 18; xxx. 2; xxxi. 2; xxxii. 2, 18; xxxiii. 2, 7, 10, 12, 24, 30; xxxiv. 2; xxxv. 2; xxxvi. 1, 17; xxxvii. 3, 9, 11, 16; xxxviii. 2, 14; xxxix. 1, 17; xl. 4; xliii. 7, 10, 18; xlv. 5.

From all that has been advanced, then, it is evident, that the Lord is called the SON OF GOD with respect to the Divine Humanity, and the SON OF MAN with respect to the Word.

THE LORD MADE HIS HUMANITY DIVINE FROM THE DIVINITY WHICH WAS IN HIM, AND THUS BECAME ONE WITH THE FATHER.

29. It is affirmed in that *Doctrine of the Church* which is received throughout the Christian world, that "Our Lord Jesus Christ, the Son of God, is God and Man; who, although he be God and Man, yet he is not two, but one Christ; one, by the taking of the manhood into God; one altogether, by unity of person: for as the reasonable soul and flesh is one man, so God and man is one Christ." These words are taken from the Athanasian Creed, and they contain what it delivers, as the essential articles of faith, on the subject of the union of the Divine and Human in the Lord: what is further said in the same Creed concerning the Lord, will be explained in a subsequent article. From these words it clearly appears that it is *an article of faith in the Christian Church*, that the Divinity and Humanity, in the Lord, are not two, but a one, as the soul and body are one man; and that the Divinity in him assumed, or took to itself, the Humanity. Hence it follows, that the Divinity cannot possibly be separated from the Humanity, nor the Humanity from the Divinity; for this would be like separating the soul from the body. The truth of this must also be acknowledged by every one who reads what is cited above,* from two of the Evangelists (Luke i. 26—35, and Matt. i. 18—

* No. 19—21.

25), concerning the nativity of the Lord; from which it is manifest, that Jesus was conceived of Jehovah God, and born of the Virgin Mary; so that the Divinity was in him, and was his soul. Since, then, his soul was the very Divinity of the Father, it follows, that his body, or Humanity, must have been made Divine also; for where the one is Divine, the other will be: thus, and no otherwise, can the passages be true which say, that the Father and the Son are a one; that the Father is in the Son, and the Son in the Father; that all things belonging to the Son are the Father's, and all things belonging to the Father are the Son's; as the Lord himself teaches. But how the union was accomplished shall be explained in the following order: I. That the Lord from eternity is Jehovah. II. That the Lord from eternity, or Jehovah, assumed the Humanity, to save mankind. III. That he made the Humanity divine, from the Divinity in himself. IV. That he made the Humanity divine, by temptations admitted therein. V. That the complete union of the Divinity and Humanity in him was effected by the passion of the cross, which was the last temptation. VI. That he successively put off the Humanity taken from the mother, and put on a Humanity from the Divinity within him, which is a Divine-Humanity, and is the Son of God. VII. That thus God became a Man, as in first principles, so also in ultimates.

30. I. THAT THE LORD FROM ETERNITY IS JEHOVAH, is known from the Word; for the Lord said unto the Jews, "Verily, verily, I say unto you, before Abraham was, I am" (John viii. 58): and elsewhere: "O Father, glorify thou me,—with the glory which I had with thee before the world was" (John xvii. 5): by which is meant, the Lord from eternity, and not a Son from eternity: for, as has already been demonstrated, what is called *the Son*, is his Humanity, conceived of Jehovah the Father, and born of the Virgin Mary in time. That the Lord from eternity is Jehovah himself, appears from many passages in the Word, of which we will here only adduce these few: "It shall be said in that day, Lo, *this is our God*; we have waited for him, and he will save us: this is JEHOVAH; we have waited for him, we will be glad and rejoice in his salvation" (Isaiah xxv. 9); from which words it is evident, that he who was to be waited for was God himself, even Jehovah. "The voice of him that crieth in the wilderness, Prepare ye the way of JEHOVAH; make straight in the desert a highway *for our God*.—The glory of JEHOVAH shall be revealed, and all flesh shall see it together. Behold, the LORD JEHOVIH will come with a strong hand" (Isaiah xl. 3, 5, 10; Matt. iii. 3; Mark i. 3; Luke iii. 4): Here, also, the Lord, who was to come, is called Jehovah. "I, JEHOVAH—will—give thee for a covenant of the people, for a light of the Gentiles:—I am JEHOVAH; *that is my name, and my glory will I not give to another*" (Isaiah xlii. 6,

8). The covenant of the people, and the light of the Gentiles, is the Lord with respect to the Humanity: and because this is from Jehovah, and was made one with Jehovah, it is said, "I am Jehovah; that is my name, and my glory will I not give to another;" that is, to no other than to Him from himself: to give glory is to glorify, or to unite to himself. "JEHOVAH, whom ye seek, shall suddenly come to his temple" (Malachi iii. 1); where the temple is the temple of his body; as in John ii, 19, 21. "The *Day-spring from on high* hath visited us" (Luke i. 78). The day-spring from on high, also, is Jehovah, or the Lord from eternity. Hence it appears, that, by the Lord from eternity, we are to understand his all-originating Divinity [*Divinum a quo*], which, in the Word, is Jehovah: but from the passages which will be adduced presently, it will appear that by the term *Lord*, as also by *Jehovah*, after his Humanity was glorified, we are to understand the Divinity and Humanity together, as a one; and by *the Son* alone, the Divine Humanity.

31. II. THAT THE LORD FROM ETERNITY, OR JEHOVAH, ASSUMED THE HUMANITY TO SAVE MANKIND, has been confirmed from the Word in the preceding sections: that mankind could not have been saved in any other manner, will be shewn elsewhere. That the Lord from eternity, or Jehovah, assumed the Humanity, appears, also, from those passages in the Word, where it is said of Jesus, that he came forth from God, that he came down from heaven, and that he was sent into the world; as from the following: "*I came forth from the Father, and am come into the world*" (John xvi. 28): "*I proceeded forth and came from God*; neither came I of myself, but he sent me" (John viii. 42). "The father himself loveth you, because—ye have believed that *I came out from God*" (John xvi. 27). "No man hath ascended up to heaven, but he *that came down from heaven*" (John iii. 13). "The bread of God is he *that cometh down from heaven*, and giveth life unto the world" (John vi. 33, 35, 41, 50, 51). "He *that cometh from above*, is above all" (John iii. 31). "I know him [the Father]; for *I am from Him*, and *he hath sent me*" (John vii. 29). That by being sent from the Father into the world is understood the assumption of the Humanity, may be seen above.*

32. III. THAT THE LORD MADE HIS HUMANITY DIVINE FROM THE DIVINITY IN HIMSELF, may appear from many passages in the Word; of which those shall be here adduced which prove, I. *That this was done by successive steps*; which are these: "The child [Jesus] grew and became strong in spirit, filled with wisdom; and the grace of God was upon him" (Luke ii. 40). "Jesus increased in wisdom and stature, and in

favor with God and man" (verse 52). 2. *That the Divinity operated by the Humanity, as the soul does by the body*, from these: "The Son can do nothing of himself, but what he seeth the Father do" (John v. 19). "I do nothing of myself; but as my Father hath taught me, I speak these things: and he that sent me is with me; the Father hath not left me alone" (John viii. 28, 29; v. 30). "I have not spoken of myself; but the Father who sent me, he gave me a commandment, what I should say, and what I should speak" (xii. 49). "The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works" (John xiv. 10). "I am not alone, because the Father is with me" (John xvi. 32). 3. *That the Divinity and Humanity operated unanimously*. From these: "What things soever the Father doeth, these also doeth the Son likewise" (John v. 19). "For, as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will" (John v. 21). "As the Father hath life in himself, so hath he given to the Son to have life in himself" (John v. 26). "Now they have known that all things whatsoever thou hast given me, are of thee" (John xvii. 7). 4. *That the Divinity is united to the Humanity, and the Humanity to the Divinity*. From these: "If ye had known me, ye would have known my Father also; and from henceforth ye know him, and have seen him." He [Jesus] saith unto Philip, who desired to see the Father, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father:—Believest thou not that I am in the Father, and the Father in me?" (John xiv. 7, 9, 10). "If I do not the works of my Father, believe me not; but if I do,—believe the works; that ye may know and believe that the Father is in me, and I in him" (John x. 37, 38). "That they all may be a one, as thou, Father, art in me, and I in thee" (John xvii. 21). "At that day ye shall know that I am in my Father" (John xiv. 20). "No one is able to pluck them [my sheep] out of my Father's hand. I and my Father are a one" (x. 29, 30). "The Father loveth the Son, and hath given all things into his hand" (John iii. 35). "All things that the Father hath are mine" (John xvi. 15). "All mine are thine, and thine are mine" (John xvii. 10). "Thou hast given him [the Son] power over all flesh" (John xvii. 2). "All power is given unto me in heaven and in earth" (Matt. xxviii. 18). 5. *That the Divine Humanity is to be worshipped*, appears from the following passages: "That all men should honor the Son, even as they honor the Father" (John v. 23). "If ye had known me, ye would have known my Father also" (John viii. 19). "He that seeth me, seeth him that sent me" (John xii. 45). "If ye had known me, ye would have known my father also; and from henceforth ye know him, and have seen him" (John xiv. 7). "He that receiveth me,

receiveth him that sent me" (John xiii. 20). The reason of this is, because no one can see the Essential Divinity, which is called the Father, but he may see the Divine Humanity: for the Lord says, "No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared him" (John i. 18). "Not that any man hath seen the Father, save he who is of God; he hath seen the Father" (John vi. 46). "Ye have neither heard his [the Father's] voice at any time, nor seen his shape" (John v. 37). 6. *That since the Lord made his Humanity Divine from the Divinity in Himself; and since the Humanity is to be approached in worship, and is the Son of God; it is therefore necessary to believe in the Lord, who is both the Father and the Son*, appears from the following passages: "As many as received him, to them gave he power to become the sons of God, *even to them that believe on his name*" (John i. 12). "That whosoever *believeth in him* should not perish, but have eternal life" (John iii. 15). "God so loved the world, that he gave his only-begotten Son, that whosoever *believeth in him* should not perish, but have everlasting life" (John iii. 16). "He that *believeth on him [the Son]* is not condemned; but he that *believeth not*, is condemned already, because *he hath not believed in the name of the only-begotten Son of God*" (John iii. 18). "He that *believeth on the Son*, hath everlasting life; and *he that believeth not the Son*, shall not see life; but the wrath of God abideth on him" (John iii. 36). "The bread of God is he that cometh down from heaven, and giveth life unto the world. He that cometh to me shall never hunger, and *he that believeth on me*, shall never thirst" (John vi. 33, 35). "This is the will of him that sent me, that every one who seeth the Son, and *believeth on him*, may have everlasting life; and I will raise him up at the last day" (John vi. 40). "Then said they unto him [Jesus], What shall we do that we may work the works of God? Jesus answered,—This is the work of God, that *ye believe on him whom he hath sent*" (John vi. 28, 29). "Verily, verily, I say unto you, *he that believeth on me* hath everlasting life" (John vi. 47). "Jesus cried, saying, If any man thirst, let him come unto me and drink: *he that believeth on me*, as the Scripture hath said, out of his belly shall flow rivers of living water" (John vii. 37, 38). "*If ye believe not that I am he*, ye will die in your sins" (John viii. 24). "Jesus said, I am the resurrection and the life: *he that believeth in me*, though he were dead, yet shall he live; and whosoever liveth and *believeth in me*, shall never die" (John xi. 25, 26). Jesus said, "I am come a light into the world, that *whosoever believeth on me* should not abide in darkness" (John xii. 46; viii. 12). "While ye have the light, *believe in the light*, that ye may be the children of light" (John xii. 36). "Verily, verily, I say unto you,—the dead shall hear the voice of the Son of

God; and they that hear shall live" (John v. 25). "Abide in me, and I in you;—I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing" (John xv. 4, 5). I am in my Father, and ye in me, and I in you" (John xiv. 20; see also xvii. 23). "I am the way, and the truth, and the life; no man cometh unto the Father, but by me" (John xiv. 6). In these, and in all other places, where the Father is mentioned, is meant the Divinity that was in the Lord from conception; and which, according to the Athanasian Creed, which forms the standard of faith for the Christian world, was to him what a man's soul is to his body: the Humanity from the Divinity is the Son of God. Now since this also was made divine, therefore, lest a man should approach the Father alone, and so in thought, faith, and thence worship, should separate the Father from the Lord, in whom he exists; after teaching that the Father and he are a one; that the Father is in him, and he in the Father; that all should abide in him; and that no one cometh to the Father but by him; the Lord instructs us further, that we must believe in him, and that a man is saved by a faith directed to him. That the Humanity was made Divine in the Lord, is a truth of which many in Christendom can form no conception; the chief reason is, because, in thinking concerning a man, they take their ideas from his material body, and not from his spiritual; when, nevertheless, all angels, who are spiritual beings, are also men in perfect human form; nay, further, every divine proceeding from Jehovah God, from its first beginnings in heaven to its ultimate in the world, tends to the human form. That angels are in the human form, and that everything divine tends to that form, may be seen in the treatise on *Heaven and Hell*, n. 73—77, and n. 453—460; and will be more fully manifested in subsequent works unfolding angelic wisdom concerning the Lord.

33. IV. THAT THE LORD MADE HIS HUMANITY DIVINE BY TEMPTATIONS ADMITTED THEREIN, AND THEN BY CONTINUAL VICTORIES, has been already shewn above, to which only this shall be added. Temptations are nothing else but combats against evils and falses; and since these are from hell, they are also combats against hell. Evil spirits from hell are moreover with the men who undergo spiritual temptations, which are occasioned by their agency; and, although the man is not aware of this, it is a certain fact, which has been made known to me by much experience. Hence it is, that when a man, by the divine assistance of the Lord, conquers in temptations, he is drawn out of hell, and elevated into heaven; which is the reason that by temptations, or combats against evils, he is made spiritual,—thus an angel. But the Lord fought, by his own power, against all the hells, and wholly quelled and subdued them; and as he,

at the same time glorified his Human, he holds them in a state of subjection to eternity. For, before the coming of the Lord, the hells had risen to such a height, that they began to infest the very angels of heaven themselves; and, in like manner, every man that came into and went out of the world. The cause of the hells having risen to such a height was, because the church was in a state of utter devastation, and the inhabitants of the world, being devoted to idolatry, were in mere falses and evils; and it is from men that the hells are filled with inhabitants: hence it had come to pass, that unless the Lord had come into the world, no man could have been saved. Of these combats of the Lord much is said in the Psalms of David, and in the Prophets, but little in the Evangelists. These combats are what are meant by the temptations which the Lord endured, the last of which was the passion of the cross; and it is on account of his victories in them that he is called a Saviour and Redeemer. This is so far known in the church as to have given occasion to the general confession, that the Lord conquered death or the devil, that is, hell, and arose victorious; as, also, that without the Lord there is no salvation. That the Lord also glorified his Humanity, and thereby became a Saviour, Redeemer, Reformer, and Regenerator, unto eternity, will be subsequently shewn. That the Lord became a Saviour by his combats or temptations, is evident from the numerous passages adduced from the Word, above;* and from the following in Isaiah: "The day of vengeance is in my heart, and *the year of my redeemed is come.*" "And I will tread down the people in my anger,—I will bring down their strength to the earth:—*so he was their Saviour*" (lxiii. 4, 6, 8); in which chapter the Lord's combats are treated of. And in David: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the *King of glory* will come in. Who is *the King of glory?* *Jehovah strong and mighty, Jehovah mighty in battle*" (Psalm xxiv. 7, 8); which words are also spoken in reference to the Lord.

34. V. THAT THE FULL UNION OF THE DIVINITY AND HUMANITY IN THE LORD WAS EFFECTED BY THE PASSION OF THE CROSS, WHICH WAS HIS LAST TEMPTATION. This was confirmed above in its proper section, where it was shewn that the Lord came into the world to subdue the hells, and glorify his Humanity; and that the passion of the cross was the last combat, by which he fully conquered the hells, and fully glorified his Humanity. Since then, the Lord, by the passion of the cross, fully glorified his Human, that is, united it to his Divine, and thus made his Human also Divine, it follows that he is Jehovah and God with respect to both. Hence, in many passages of the Word he is called Jehovah, God, and the Holy One of Israel, the Redeemer,

* No. 12—14.

Saviour, and Former; as in the following: "Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my SAVIOUR" (Luke i. 46, 47). And the angel said unto the shepherds, "Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a SAVIOUR, who is Christ the LORD" (Luke ii. 10, 11). And they said, "This is indeed the Christ, the SAVIOUR of the world" (John iv. 42). "I will help thee, saith JEHOVAH, and thy REDEEMER, the HOLY ONE OF ISRAEL" (Isaiah xli. 14). "Thus saith JEHOVAH that *created* thee, O Jacob, and He that *formed* thee, O Israel:—I have *redeemed* thee:—I am JEHOVAH thy God, THE HOLY ONE OF ISRAEL, THY SAVIOUR" (Isaiah xliii. 1, 3). "Thus saith JEHOVAH, YOUR REDEEMER, THE HOLY ONE OF ISRAEL.—I am JEHOVAH, YOUR HOLY ONE, the CREATOR OF ISRAEL, your KING" (Isaiah xliii. 14, 15). "Thus saith JEHOVAH, the HOLY ONE OF ISRAEL, and his MAKER" (Isaiah xlv. 11). "Thus saith JEHOVAH, THY REDEEMER, the HOLY ONE OF ISRAEL" (Isaiah xlviii. 17). "All flesh shall know that I JEHOVAH am thy SAVIOUR and thy REDEEMER, the MIGHTY ONE OF JACOB" (Isaiah xlix. 26). "And the REDEEMER shall come to Zion" (Isaiah lix. 20). "And thou shalt know that I JEHOVAH am thy SAVIOUR and thy REDEEMER, the MIGHTY ONE OF JACOB" (Isaiah lx. 16). "And now saith JEHOVAH that *formed* thee from the womb" (Isaiah xlix. 5). "JEHOVAH, my strength and my REDEEMER" (Psalm xix. 14). "And they remembered that God was their rock, and the HIGH GOD their REDEEMER" (Psalm lxxviii. 35). "Thus saith JEHOVAH THY REDEEMER, and he that *formed* thee from the womb" (Isaiah xlv. 24). "As for our REDEEMER, JEHOVAH OF HOSTS is his name, the HOLY ONE OF ISRAEL" (Isaiah xlvii. 4). "With everlasting kindness will I have mercy on thee, saith JEHOVAH THY REDEEMER" (Isaiah liv. 8). "Their REDEEMER is strong, JEHOVAH OF HOSTS is his name" (Jeremiah i. 34). "Let Israel hope in JEHOVAH; for with JEHOVAH there is mercy, and with him is plenteous *redemption*. He shall redeem Israel from all his iniquities" (Psalm cxxx. 7, 8). "JEHOVAH is my rock, and my fortress,—and the horn of my salvation,—my SAVIOUR" (2 Sam. xxii. 2, 3). "Thus saith JEHOVAH the REDEEMER of Israel, his HOLY One:—Kings shall see and arise—because of the Lord that is faithful, and the HOLY ONE OF ISRAEL: and he will choose thee" (Isaiah xlix. 7). "Surely God is in thee, and there is none else.—Verily thou art a God that hidest thyself, O God of Israel, the SAVIOUR" (Isaiah xlv. 14, 15). "Thus saith JEHOVAH the King of Israel, and his REDEEMER, JEHOVAH OF HOSTS:—*Beside ME there is no God*" (Isaiah xlv. 6). "I am JEHOVAH, and *beside ME there is no SAVIOUR*" (Isaiah xliii. 11). "Have not I JEHOVAH? and *there is no God else beside ME*,—and a SAVIOUR, *there is none beside ME*" (Isaiah xlv. 21). "I am JEHOVAH thy

GOD, and thou shalt know no GOD but ME; for *there is no SAVIOUR beside Me*” (Hosea xiii. 4). “Look unto ME and be ye *saved*, all the ends of the earth; for I am GOD, and *there is none else*” (Isaiah xlv. 22). “JEHOVAH OF HOSTS is his name, and thy REDEEMER the HOLY ONE OF ISRAEL: the GOD of the whole earth shall he be called” (Isaiah liv. 5). From these passages it may be seen, that the Divinity of the Lord, which is called the Father, and, here, Jehovah and God, and the Divine Humanity, which is called the Son, and, here, the Redeemer and Saviour, as also the Former, that is, the Reformer and Regenerator, are not two, but one; for not only is mention made of Jehovah, God, and the Holy One of Israel, and of a Redeemer and Saviour, but it is said, that Jehovah is the Redeemer and Saviour; nay farther, that Jehovah is the Saviour, and there is none beside. Hence, it manifestly appears, that the Divinity and Humanity in the Lord are One Person, and that the Humanity also is Divine: for the Redeemer and Saviour of the world is no other than the Lord as to the Divine Humanity, which is what is called the Son. Redemption and salvation also constitute the proper attribute of his Humanity, which is called merit and righteousness; for it was his Humanity that endured temptations and the passion of the cross; thus by his Humanity he saved and redeemed mankind. Now whereas, after the union [unitio] of the Humanity with the Divinity within it which was like that of the soul and body in a man, they were no longer two, but one person,—agreeably to the doctrine of the Christian world,—it follows that the Lord is Jehovah and God in respect to both; wherefore we sometimes read of Jehovah and the Holy One of Israel, the Redeemer and Saviour, and, at others, of Jehovah the Redeemer and Saviour; as may be seen in the passages cited. Thus Christ is called the Saviour (Luke ii. 11; John iv. 42). God, and the God of Israel, are called the Saviour and Redeemer (Luke i. 47; Isaiah xlv. 15; liv. 5; Psalm lxxviii. 35). Jehovah, the Holy One of Israel, is called the Saviour and Redeemer (Isaiah xli. 14; xliii. 3, 11, 14, 15; xlviii. 17; xlix. 7; liv. 5). Jehovah is called the Saviour, Redeemer, and Former (Isaiah xlv. 6; xlvii. 4; xlix. 26; liv. 5; lxiii. 16; Jer. l. 34; Psalm lxxviii. 35; Psalm cxxx. 7, 8; 2 Sam. xxii. 2, 3). Jehovah God is called the Redeemer and Saviour, and it is said that beside him there is no other (Isaiah xliii. 11; xlv. 6; xlv. 14, 15, 21, 22; Hosea xiii. 4).

35. VI. THAT THE LORD PUT OFF, BY SUCCESSIVE STEPS, THE HUMANITY FROM THE MOTHER, AND PUT ON A HUMANITY FROM THE DIVINITY IN HIMSELF, WHICH IS THE DIVINE HUMANITY AND THE SON OF GOD. That the Lord was Divine and Human, Divine from Jehovah the Father, and Human from the Virgin Mary, is well known. Hence he was both God and man, having a Divine Essence and a human nature, a Divine

Essence from the Father, and a human nature from the mother; and hence was equal to the Father, as to the Divinity, and inferior to the Father, as to the Humanity; and further, that this human nature from the mother was not transmuted into the Divine Essence, neither commingled with it, as is taught by the doctrine of faith, called the Athanasian Creed. Indeed, the human nature cannot be transmuted into the Divine Essence, nor commingled therewith. And moreover from the same creed is our doctrine, that the Divinity took, that is, united, to itself the Humanity as the soul is united to its body, so that they were not two, but one person. From this, it follows, that the Lord put off the humanity from the mother, which, in itself, was like the humanity of another man, and thus material, and put on a Humanity from the Father, which, in itself, was like his Divinity, and thus substantial; so that the Humanity also was made Divine. Hence it is, that in the prophets, the Lord is called, even with respect to the Humanity, Jehovah and God; and in the Evangelists, the Lord, God, the Messiah or Christ, and the Son of God, in whom men must believe, and by whom they are to be saved.

Now as the Lord had from the first a Humanity from the mother, which he put off successively, therefore, he was, during his abode in the world, in two states; the one a state of humiliation, or exinanition, and the other a state of glorification, or union with the Divinity, which is called the Father. He was in the state of humiliation at the time, and in the degree, that he was in the humanity from the mother; and he was in the state of glorification at the time, and in the degree, that he was in the Humanity from the Father. In the state of Humiliation he prayed to the Father, as to a being distinct from himself; but in the state of glorification he spoke with the Father as with himself. In this latter state he said, that the Father was in him, and he in the Father, and that the Father and he were One; but in the state of humiliation he underwent temptations, and suffered the cross, and prayed to the Father not to forsake him; for the Divinity could not be tempted, much less could it suffer the cross. Hence it further appears, that, by temptations followed by continual victories, and by the passion of the cross, which was the last of those temptations, he fully conquered the hells, and fully glorified the Humanity, as was shewn above.

That the Lord put off the Humanity from the mother, and put on a Humanity from the Divinity in himself, which is called the Father, may also be concluded from this circumstance, that whenever he himself spoke to her, he did not give her the title of mother. There are but three occasions recorded in the Evangelists, on which the Lord addressed her or mentioned her; and on two of these he called her Woman, and the third

time he declined to acknowledge her as his mother. That he twice called her *Woman*, we read in John: "The mother of Jesus saith unto him, They have no wine: Jesus saith unto her, *Woman*, what have I to do with thee? Mine hour is not yet come" (ii. 3, 4). And again: "When Jesus therefore saw his mother, and the disciple whom he loved standing by, he said unto his mother, *Woman*, behold thy son: then saith he to the disciple, Behold thy Mother" (xix. 26, 27). That he once declined to acknowledge her, we read in Luke: "It was told Jesus by certain who said, Thy mother and thy brethren stand without, desiring to see thee: And he answered and said unto them, My mother and my brethren are those who hear the word of God, and do it" (viii. 20, 21; Matt. xii. 46—49; Mark iii. 31—35). In other places Mary is called his mother, but not from his own mouth. The same truth is also confirmed by this circumstance, that he would not acknowledge himself to be the son of David: for we read in the Evangelists, Jesus asked the Pharisees, "saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, the Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word" (Matt. xxii. 41—45; Mark xii. 35—37; Luke xx. 41—44; Psalm cx. 1). Thus it is evident, that the Lord, in respect to his glorified Humanity, was neither the son of Mary nor of David. What was the nature of his Glorified Humanity, he shewed to "Peter, James, and John," when he "was transfigured before them; and his face did shine as the sun, and his raiment was as white as the light;—and a voice came out of the cloud, saying, 'This is my beloved Son, in whom I am well pleased: hear ye him'" (Matt. xvii. 1—8; Mark ix. 2—8; Luke ix. 28—36). The Lord was also seen by John, "as the sun shining in his strength" (Rev. i. 16).

That the Humanity of the Lord was glorified, is evident from what is said of his glorification in the Evangelists. Thus in John: "The hour is come that the Son of Man should be glorified." "Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again" (xii. 23, 28). It is said, "I have both glorified it, and will glorify it again," because the Lord's glorification was accomplished successively. Again: "Therefore, when he [Judas] was gone out, Jesus said, Now is the Son of Man glorified, and God is glorified in him.—God will also glorify him in himself, and will straightway glorify him" (xiii. 31, 32). Again: Jesus said, "Father, the hour is come: glorify thy Son, that thy Son also may glorify thee" (xvii. 1, 5). And in Luke: "Ought not Christ to have suffered these things, and to enter into his glory" (xxiv. 26).

These words are spoken in reference to his Humanity. The reason why the Lord said, "God is glorified in him;" and also, "God will glorify him in himself," and further, "Glorify thy Son, that thy Son may also glorify thee;" was, because the union was reciprocal, being a union of the Divinity with the Humanity, and of the Humanity with the Divinity; which also occasioned him to say, "I am in the Father and the Father in me" (John xiv. 10, 11): and, "All mine are thine, and thine are mine" (John xvii. 10). Thus the union was absolutely full or perfect. It is indeed true of all union, that it is not full and perfect unless it be reciprocal: such, therefore, must be the union of the Lord with men, and of men with the Lord, as he teaches in John: "At that day ye shall know that I am in my Father, and you in me, and I in you" (xiv. 20): And in another place; "Abide in me, and I in you:—he that abideth in me, and I in him, the same bringeth forth much fruit" (xv. 4, 5).

Since the Humanity of the Lord was glorified, that is, was made Divine, therefore he arose after death on the third day with his whole body; which never happens to any man, for he only rises as to his spirit, and not as to his body. That mankind might be assured, and that no doubt might be entertained, that the Lord arose with his whole body, he not only declared it by the angels who were in the sepulchre, but he also shewed himself in his human body to his disciples: and when they imagined that they saw a spirit, he said to them, "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet" (Luke xxiv. 39, 40; John xx. 20). And further, he said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing. And Thomas answered and said unto him, My Lord and my God" (John xx. 27, 28). And still further, to evince that he was not a spirit but a man, he said to the disciples, "Have ye here any meat? And they gave him a piece of a broiled fish, and of a honey-comb: and he took it and did eat before them" (Luke xxiv. 41—43). As, however, his body was now no longer a material, but a divine substantial body, he came in among the disciples while the doors were shut (John xx. 19, 26). And after he had been seen "he vanished out of their sight" (Luke xxiv. 31). Being thus wholly Divine, he was taken up, and sat on the right hand of God: for we read in Luke: "And it came to pass while he blessed them [the disciples] he was parted from them, and carried up into heaven" (xxiv. 51). And in Mark: "After he had spoken unto them, he was received up into heaven, and sat on the right hand of God" (xvi. 19). To sit on the right hand of God, means to possess Divine Omnipotence.

Now since the Lord ascended into heaven, and sat on the right

hand of God, or entered on the exercise of Divine Omnipotence, with his Divinity and Humanity united in one, it follows that his Human Substance or Essence is as his Divine. To suppose otherwise, is to imagine that his Divinity ascended up into heaven, and sat on the right hand of God, but that his Humanity did not; a supposition which is contrary to Scripture, and also to the received Christian doctrine, which teaches, That God and man in Christ are as soul and body; and to separate these is repugnant to sound reason. This union of the Father with the Son or of the Divinity with the Humanity, is also meant in the following passages: "I came forth from the Father, and am come into the world: again I leave the world, and go to the Father (John xvi. 28). "I go away unto him that sent me" (John vii. 33; xvi. 5, 16; xvii. 11, 13; xx. 17). "What and if ye shall see the Son of Man ascend up where he was before?" (John vi. 62). "No man hath ascended up to heaven, but he that came down from heaven" (John iii. 13). Every man that is saved, does indeed ascend into heaven, yet not of himself, but from the Lord; only the Lord ascended of himself.

36. VII. THAT THUS GOD BECAME A MAN, AS IN FIRST PRINCIPLES SO ALSO IN ULTIMATES. That God is a man, and that every angel and spirit is a man from God, is shewn in the treatise on *Heaven and Hell*; and more fully in the small works entitled *Angelic Wisdom*. God, however, was from the beginning a man in first principles, but not in ultimates; but after he assumed the humanity in the world, he also became a man in ultimates. This follows from what has just been proved, namely, that the Lord united his Humanity to his Divinity, and thus made his Humanity Divine also. Hence it is, that the Lord is said to be the Beginning and the Ending, the First and the Last, and the Alpha and the Omega; as in the Revelation: "I am Alpha and Omega, the Beginning and the Ending, saith the Lord, who is, and who was, and who is to come, the Almighty" (i. 8, 11). So when John saw the Son of Man in the midst of the seven candlesticks, he fell at his feet as dead; but he laid his right hand upon him, saying, "I am the First and the Last" (i. 17; ii. 8; xxi. 6). Again: "Behold, I come quickly,—to give to every man according as his work shall be. I am Alpha and Omega, the Beginning and the End, the First and the Last" (xxii. 12, 13). And in Isaiah: "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of Hosts: I am the First and I am the Last" (xliv. 6; xlviii. 12).

THE LORD IS THE VERY GOD, FROM WHOM THE WORD IS,
AND OF WHOM IT TREATS.

37. IN the first section of this work we undertook to shew that the whole Sacred Scripture treats of the Lord, and that the Lord is the Word. This shall now be further demonstrated from those passages of the Word where the Lord is called Jehovah, the God of Israel and of Jacob, the Holy One of Israel, Lord, and God; as also King, the Anointed of Jehovah, and David. It may first be expedient to remark, that it has been granted me to read over all the Prophets, and the Psalms of David, examining every single verse, with a perception of the subject treated of; when I found that the contents relate to nothing else than the church established, and to be established, by the Lord; his coming, his combats, glorification, redemption, and salvation; and of heaven, as existing from him; with, at the same time, their opposites. Now, since all these are the works of the Lord, it was evident to me, that the whole of the Sacred Scripture relates to him, and hence that the Lord is the Word. This, however, cannot be seen but by those who are inwardly enlightened by the Lord, and who have also a knowledge of the spiritual sense of the Word. All the angels of heaven enjoy this knowledge; and therefore when a man reads the Word, this is the only sense in which they comprehend it: for spirits and angels are present with men continually, and they, being spiritual, understand spiritually what men understand naturally. That the whole Sacred Scripture treats of the Lord, may be seen, but only as through a glass, darkly, from the passages cited from the Word in the first section above,* as also from those which shall now be produced from the Word, to shew how continually he is there called Lord and God; from which, however, this may appear clearly, that it was he who spake by the Prophets, and whom they mean when they say, *Jehovah spake, Jehovah said, and the saying of Jehovah.*

THAT THE LORD EXISTED BEFORE HIS COMING INTO THE WORLD, appears from these passages: John the Baptist said of the Lord, "He it is who, coming after me, is preferred *before* me, whose shoe's latchet I am not worthy to unloose.—This is he of whom I said, After me cometh a man who is preferred before me, for he *was before* me" (John i. 27, 30). In the Revelation: "And the four-and-twenty elders fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, who art, and *wast*, and art to come" (xi. 16, 17). Also in Micah: "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth *have been from of old, from everlasting*" (v. 2). The Lord himself likewise

* No. 1—6.

declares in the Evangelists, that he was before Abraham ; that he was in glory with the Father before the foundation of the world ; that he came forth from the Father : and John affirms that the Word was from the beginning with God, that the Word was God, and that it was this which was made flesh.

We will now proceed to shew that the Lord is called Jehovah, the God of Israel and of Jacob, the Holy One of Israel, God and Lord ; also King, the Anointed of Jehovah, and David.

38. I. THAT THE LORD IS CALLED JEHOVAH, appears from these passages : “ Thus saith JEHOVAH that created thee, O Jacob, and he that formed thee, O Israel : Fear not ; for *I have redeemed thee.*—I am JEHOVAH thy God, the Holy One of Israel, *thy Saviour* ” (Isaiah xliii. 1, 3). “ I am JEHOVAH your Holy One, the Creator of Israel, your King ” (verse 15). “ And all flesh shall know, that I JEHOVAH am thy *Saviour* and thy *Redeemer*, the Mighty One of Jacob ” (Isaiah xlix. 26). “ Thou shalt know that I JEHOVAH am thy *Saviour* and thy *Redeemer*, the Mighty One of Jacob ” (Isaiah lx. 16). “ JEHOVAH that *formed* me from the womb ” (Isaiah xlix. 5). “ JEHOVAH is my strength and my *Redeemer* ” (Psalm xix. 14). “ Thus saith JEHOVAH, that made thee, and formed thee from the womb.—Thus saith JEHOVAH, the King of Israel, and his *Redeemer*, JEHOVAH OF HOSTS ” (Isaiah xliv. 2, 6). “ As for our *Redeemer*, JEHOVAH OF HOSTS is his name, the Holy One of Israel ” (xlvii. 4). “ With everlasting kindness will I have mercy on thee, saith JEHOVAH thy *Redeemer* ” (Isaiah liv. 8). “ *Their Redeemer is strong*, JEHOVAH OF HOSTS is his name ” (Jerem. l. 34). “ JEHOVAH is my rock, and my fortress, and the horn of my salvation,—my *Saviour* ” (2 Sam. xxii. 2, 3). “ Thus saith JEHOVAH your *Redeemer*, the Holy One of Israel ” (Isaiah xliii. 14 ; xlviii. 17). “ Thus saith JEHOVAH the *Redeemer* of Israel, and his Holy One :—Kings shall see and arise ” (Isaiah xlix. 7). “ I am JEHOVAH, and besides me there is no *Saviour* ” (Isaiah xliii. 11). “ Who hath declared this from ancient time ? Have not I JEHOVAH ? and there is no God else beside me.—Look unto me, and *be ye saved*, all the ends of the earth ” (Isaiah xlv. 21, 22). “ I am JEHOVAH thy God :—there is no *Saviour* besides me ” (Hosea xiii. 4). “ Thou hast *redeemed* me, O JEHOVAH, God of Truth ” (Psalm xxxi. 5). “ Let Israel hope in JEHOVAH ; for with JEHOVAH there is mercy, and with him is plenteous *redemption*. He will *redeem* Israel from all his iniquities ” (Psalm cxxx. 7, 8). “ JEHOVAH OF HOSTS is his name ; and thy *Redeemer*, the Holy One of Israel : The God of the whole earth shall he be called ” (Isaiah liv. 5). In these passages, JEHOVAH is called the Redeemer and Saviour ; but as the Lord is the only Redeemer and Saviour, it follows that it is he who is there meant by Jehovah.

That the Lord is Jehovah, or that Jehovah is the Lord, also appears from the following passages : “ There shall come forth a

rod out of the stem of Jesse, and a branch shall grow out of his roots, and the *spirit* of JEHOVAH shall rest upon him" (Isaiah xi. 1, 2). "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is JEHOVAH: we have waited for him, we will be glad, and rejoice in his salvation" (Isaiah xxv. 9). "The voice of him that crieth in the wilderness, Prepare ye the way of JEHOVAH, make straight in the desert a highway for our God.—And the *glory* of JEHOVAH shall be revealed, and all flesh shall see it together.—Behold, THE LORD JEHOVAH will come with a strong hand, and his arm shall rule for him" (Isaiah xl. 3, 5, 10). "I, Jehovah,—will give thee for a covenant of the people, for a light of the Gentiles.—I am JEHOVAH; that is my name, and *my glory will I not give to another*" (Isaiah xlii. 6, 8). "Behold, the days come, saith Jehovah, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth;—and this is his name whereby he shall be called,—JEHOVAH *our righteousness*" (Jerem. xxxiii. 5, 6). "But thou Bethlehem Ephratah,—out of thee shall He come forth unto me, that is to be ruler in Israel.—He shall stand and feed in *the strength* of JEHOVAH" (Micah v. 2, 4). "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called,—the Mighty God, the *Everlasting Father*: upon the throne of David, to order it, and to establish it with judgment and with justice, from henceforth even for ever" (Isaiah ix. 6, 7). "JEHOVAH shall go forth and fight against those nations.—*And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem*" (Zech. xiv. 3, 4). "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory will come in. Who is the King of Glory? JEHOVAH strong and mighty, JEHOVAH mighty in battle" (Psalm xxiv. 7—10). "In that *day* will JEHOVAH OF HOSTS be for a crown of glory, and for a diadem of beauty, unto the residue of his people" (Isaiah xxviii. 5). "I will send you Elijah the prophet, before the coming of the great and dreadful *day* of JEHOVAH" (Malachi iv. 5). Not to mention other passages where mention is made of *the day* of JEHOVAH, and it is said to be great or near; as Ezek. xxx. 3; Joel ii. 11; Amos v. 18, 20; Zeph. i. 14, 15, 18.

39. II. THAT THE LORD IS CALLED THE GOD OF ISRAEL, AND THE GOD OF JACOB, appears from the following passages: "Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which Jehovah hath made with you. And they saw THE GOD OF ISRAEL; and there was under his feet as it were a paved work of sapphire stone, and as it were the body of heaven" (Exod. xxiv. 8, 10). "The multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified THE GOD

OF ISRAEL" (Matt. xv. 31). "Blessed be the LORD GOD OF ISRAEL, for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David" (Luke i. 68, 69). "I will give thee the treasures of darkness and hidden riches of secret places, that thou mayest know that I Jehovah, who call thee by thy name, am THE GOD OF ISRAEL" (Isaiah xlv. 3). "Hear ye this, O house of Jacob, —which sware by the name of Jehovah, and make mention OF THE GOD OF ISRAEL:—"for they call themselves of the holy city, and stay themselves upon THE GOD OF ISRAEL;" Jehovah of Hosts is his name" (Isaiah xlviii. 1, 2). "When he [Jacob] seeth his children—in the midst of him, they shall sanctify my name, and they shall sanctify the Holy One of Jacob, and shall fear THE GOD OF ISRAEL" (Isaiah xxix. 23). "In the last days—many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of THE GOD OF JACOB; and he will teach us his ways, and we will walk in his paths" (Isaiah ii. 2, 3: Micah iv. 2). "And all flesh shall know that I Jehovah am thy Saviour and thy Redeemer, THE MIGHTY ONE OF JACOB" (Isa. xlix. 26). "I Jehovah am thy Saviour and thy Redeemer, the MIGHTY ONE OF JACOB" (Isaiah lx. 16). "Tremble, thou earth, at the presence of Jehovah, at the presence of THE GOD OF JACOB" (Psalm cxiv. 7). David "sware unto Jehovah, and vowed unto THE MIGHTY ONE OF JACOB; Surely I will not come into the tabernacle of my house,—until I find out a place for Jehovah, a habitation for the MIGHTY GOD OF JACOB. Lo, we heard of it in Ephratah [Bethlehem]" (Psalm cxxxii. 2, 3, 5, 6). "Blessed be Jehovah God, THE GOD OF ISRAEL;—the whole earth shall be filled with his glory" (Psalm lxxii. 18, 19). Not to mention those passages where the Lord is called the God of Israel, the Redeemer and Saviour; as Luke i. 47; Isaiah xlv. 15; liv. 5; Psalm lxxviii. 35; besides many other places, where he is only called the God of Israel; as Isaiah xvii. 6; xxi. 10, 17; xxiv. 15; xxix. 23; Jer. vii. 3; ix. 15; xi. 3; xiii. 12; xvi. 9; xix. 3, 15; xxiii. 2; xxiv. 5; xxv. 15, 27; xxix. 4, 8, 21, 25; xxx. 2; xxxi. 23; xxxii. 14, 15, 36; xxxiii. 4; xxxiv. 2, 13; xxxv. 13, 17—19; xxxvii. 7; xxxviii. 17; xxxix. 16; xlii. 9, 15, 18; xliii. 10; xliv. 2, 7, 11, 25; xlviii. 1; l. 18; li. 33; Ezek. viii. 4; ix. 3; x. 19, 20; xi. 22; xliii. 2; xliv. 2; Zeph. ii. 9; Psalm xli. 13; lix. 5; lxxviii. 8.

40. III. THAT THE LORD IS CALLED THE HOLY ONE OF ISRAEL, appears from these passages: The angel said unto Mary, "That HOLY ONE which shall be born of thee shall be called the Son of God" (Luke i. 35). "I saw in the visions of my head upon my bed, and behold, a watcher, and a HOLY ONE came down from heaven" (Dan. iv. 13). "God came from Teman, and the HOLY ONE from Mount Paran" (Habak. iii. 3).

"I am Jehovah, your HOLY ONE, the Creator of Israel, your king" (Isaiah xliii. 15). "Thus saith Jehovah, the Redeemer of Israel, and his HOLY ONE" (Isaiah xlix. 7). "I am Jehovah thy God, THE HOLY ONE of Israel, thy Saviour" (Isaiah xliii. 3). "As for our Redeemer, Jehovah of Hosts is his name, the HOLY ONE OF ISRAEL (Isaiah xlvii. 4). "Thus saith Jehovah your Redeemer, THE HOLY ONE OF ISRAEL" (Isaiah xliii. 14; xlviii. 17). "Jehovah of Hosts is his name, and thy Redeemer THE HOLY ONE OF ISRAEL" (Isaiah liv. 5). "They tempted God, and limited the HOLY ONE OF ISRAEL" (Psalm lxxviii. 41). "They have forsaken Jehovah, they have provoked THE HOLY ONE OF ISRAEL" (Isaiah i. 4). They say, "Cause THE HOLY ONE OF ISRAEL to cease from before us: wherefore thus saith THE HOLY ONE OF ISRAEL" (Isaiah xxx. 11, 12). They say, "Let him make speed and hasten his work, that we may see it; and let the counsel of THE HOLY ONE OF ISRAEL draw nigh and come" (Isaiah v. 19). "In that day the remnant of Israel, and such as are escaped of the house of Jacob,—shall stay upon Jehovah, THE HOLY ONE OF ISRAEL, in truth" (Isaiah x. 20). "Cry out, and shout, thou inhabitant of Zion; for great is THE HOLY ONE OF ISRAEL in the midst of thee" (Isaiah xii. 6). "Thus saith Jehovah, the God of Israel: At that day shall a man look to his Maker, and his eyes shall have respect unto THE HOLY ONE OF ISRAEL" (Isaiah xvii. 6, 7). "The meek shall increase their joy in Jehovah, and the poor among men shall rejoice in THE HOLY ONE OF ISRAEL" (Isaiah xxix. 19; xli. 16). "Nations that knew not thee shall run unto thee, because of Jehovah thy God, and for THE HOLY ONE OF ISRAEL" (Isaiah lv. 5). "The isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far,—unto the name of Jehovah thy God, and to THE HOLY ONE OF ISRAEL" (Isaiah lx. 9). "Babylon—hath been proud against Jehovah, against THE HOLY ONE OF ISRAEL" (Jer. l. 29). Not to mention many other passages. By the Holy One of Israel, is signified the Lord with respect to the Divine Humanity; as is evident from the declaration of the angel Gabriel to Mary: "*That Holy one which shall be born of thee, shall be called the Son of God*" (Luke i. 35). That Jehovah and the Holy One of Israel, although they are distinctly named, are but One, is also evident from the places above cited, in which it is said that Jehovah is himself the Holy One of Israel.

41. IV. THAT THE LORD IS CALLED LORD, AND GOD, appears from so many passages, that, if quoted, they would fill many pages; let these few suffice: In John, when Thomas had been desired by the Lord to behold his hands and feel his side, he said, "*My LORD, and my God*" (xx. 28). In the Psalms: "They remembered that God was their rock, and the HIGH GOD *their Redeemer*" (lxxviii. 35). In Isaiah: "Jehovah of hosts is

his name; and *thy Redeemer* is the Holy One of Israel; *the God of the whole earth shall he be called*" (liv. 5). It also appears from the circumstance of their worshipping him, and falling down on their faces before him; as in Matthew ix. 18; xiv. 33; xv. 25; xxviii. 9; Mark i. 40; v. 22; vii. 25; x. 17; Luke xvii. 15, 16. So in David: "We heard of it in Ephratah;—we will go into his tabernacles; *we will worship at his footstool*" (Psalm cxxxii. 6, 7). The same worship is paid him in heaven; as is declared in the Revelation: "I was in the spirit; and, behold, a throne was set in heaven, and One sat on the throne—that was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald:—And the four-and-twenty elders *fall down* before him that sat on the throne, *and worship him that liveth for ever and ever, and cast their crowns before the throne*" (iv. 2, 3, 10). And again: "I saw in the right hand of him that sat on the throne, a book written within and on the back side, sealed with seven seals:—and no one was able to open the book. And one of the elders said, Behold, the lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seven seals thereof. And I beheld—in the midst of the throne—a Lamb,—and he came and took the book.—*And [the four-and-twenty elders] fell down before the Lamb,—and worshipped him that liveth for ever and ever*" (v. 1, 5—8, 14).

42. V. THAT THE LORD IS CALLED A KING, AND THE ANOINTED. He is so called because he was the Messiah or Christ, and the word Messiah or Christ signifies king and the Anointed: hence it is that the name of king is applied to the Lord, as also that of David, who was king over Judah and Israel. That the name of king is applied to the Lord, and that he is also called the Anointed of Jehovah, is evident from many passages of the Word; thus it is said in the Revelation: "The Lamb shall overcome them, for he is *Lord of lords, and KING OF KINGS*" (xvii. 14). And in another place: "And he that sat upon the white horse had on his vesture a name written, *KING OF KINGS and Lord of lords*" (xix. 11, 16). It is on account of the Lord's being called a king that heaven and the church are said to be *his kingdom*, and that the annunciation of his coming into the world is called the *gospel (or good news) of the kingdom*. That *heaven and the church are called his kingdom*, may be seen in Matthew xii. 28; xvi. 28; Mark i. 14, 15; ix. 1; xv. 43; Luke i. 33; iv. 43; viii. 1, 10; ix. 2, 11, 60; x. 11; xix. 11; xxi. 31; xxii. 18; xxiii. 51. So in Daniel: "God will set up a *kingdom*, which shall never be destroyed.—It shall break in pieces and consume all these kingdoms, and it shall stand for ever" (ii. 44). Again: "I saw in the night visions; and, behold, one like the Son of Man came,—and there was given him *dominion, and glory, and a kingdom, that all people, nations, and*

languages, should serve him: his *dominion* is an everlasting *dominion*,—and his *kingdom* that which shall not be destroyed” (vii. 13, 14, 27). *That his coming is called the gospel of the kingdom*, may be seen in Matthew iv. 23; ix. 35; xxiv. 14.

43. VI. THAT THE LORD IS CALLED DAVID, appears from the following passages: “They shall serve Jehovah their God, and DAVID their king, whom I will raise up to them” (Jer. xxx. 9). “Afterward the children of Israel shall return, and seek Jehovah their God, and DAVID their king, and shall fear Jehovah and his goodness in the latter days” (Hosea iii. 5). “And I will set up one shepherd over them, and he shall feed them, even my servant DAVID; he shall feed them and he shall be their shepherd: And I Jehovah will be their God, and my servant DAVID a prince among them” (Ezek. xxxiv. 23, 24). “They shall be my people, and I will be their God: and DAVID my servant shall be king over them; and they all shall have one shepherd;—and they shall dwell in the land,—even they, and their children, and their children’s children, for ever; and my servant DAVID shall be their prince for ever. I will make a covenant of peace with them; it shall be an everlasting covenant with them” (Ezek. xxxvii. 23—26). “I will make an everlasting covenant with you, even the sure mercies of DAVID. Behold, I have given him for a witness to the people, a leader and commander to the people” (Isaiah lv. 3, 4). “In that day I will raise up the tabernacle of DAVID that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old” (Amos ix. 11). “The house of DAVID shall be as God, as the angel of Jehovah before them” (Zech. xii. 8). “In that day there shall be a fountain open to the house of DAVID” (Zech. xiii. 1).

44. He who knows that by David is meant the Lord, is enabled to comprehend how David in his Psalms so often wrote concerning the Lord, whilst he seems to speak only of himself; as in Psalm lxxxix., where is the following passage: “I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I establish for ever, and build up thy throne to all generations: and the heavens shall praise thy wonders, O Jehovah; thy faithfulness also in the congregation of the saints. Thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people: I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established: mine arm also shall strengthen him: my faithfulness and my mercy shall be with him, and in my name shall his horn be exalted: I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my Salvation: Also I will make him my First-born, higher than the kings of the

earth:—my covenant shall stand fast with him: his seed also will I make to endure for ever, and his throne as the days of heaven. Once have I sworn by my holiness, that I will not lie unto David; his seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven" (verses 3—5, 19—21, 24—29, 35—37). So, also, in other psalms; as Psalm xlv. 2—17; cxxii. 4, 5; cxxxii. 8—18.

GOD IS ONE, AND THE LORD IS THAT GOD.

45. From the numerous passages adduced from the Word in the preceding article, it may appear, that the Lord is called Jehovah, the God of Israel and of Jacob, the Holy One of Israel, the Lord, and God; as also King, the Anointed, and David: whence it may be seen, though still but as through a glass, darkly, that the Lord is the very God, from whom the Word is, and of whom it treats. Now it is generally known throughout the World, that God is One; a truth which no man possessed of sound reason denies: what further, then, remains to be done, is, to confirm this truth from the Word; and to shew, in addition, that the Lord is that God.

I. THAT GOD IS ONE, is confirmed by these passages of the Word: Jesus said, "The first of all the commandments is, Hear, O Israel, *the Lord our God is ONE LORD*; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Mark xii. 29, 30). "Hear, O Israel, *Jehovah our God is ONE JEHOVAH*. And thou shalt love Jehovah thy God with all thy heart, and with all thy soul" (Deut. vi. 4, 5). One came unto Jesus and said, "Good master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? *There is none good but the ONE GOD*" (Matt. xix. 16, 17). "That all the kingdoms of the earth may know, that *thou art Jehovah, even THOU ONLY*" (Isaiah xxxvii. 20). "*I am Jehovah, and there is NONE ELSE; there is NO GOD BESIDE ME*;—that they may know from the rising of the sun, and from the west, that there is NONE BESIDE ME. *I am Jehovah, and there is NONE ELSE*" (Isaiah xlv. 5, 6). "O Jehovah of Hosts, the God of Israel, that dwellest between the cherubim, *Thou art the God, even THOU ALONE*, of all the kingdoms of the earth" (Isaiah xxxvii. 16). "Is there a God BESIDE ME? yea, there is NO GOD; I KNOW NOT ANY" (Isaiah xlv. 8). "Who is God SAVE JEHOVAH, or who is a Rock, SAVE OUR GOD?" (Psalm xviii. 31)

II. THAT THE LORD IS THAT GOD, is confirmed from the following passages of the Word: "Surely God is in thee, *and there is NONE ELSE*; there is *no* God. Verily, thou art a God that hidest thyself, O God of Israel, the *Saviour*" (Isaiah xlv. 14, 15). "Who hath declared this from ancient time?—Have not I Jehovah? and *there is NO GOD ELSE BESIDE ME*, a just God and a SAVIOUR, *there is NONE BESIDE ME*. Look unto ME, and be ye SAVED, all the ends of the earth; for *I am God, and there is NONE ELSE*" (Isaiah xlv. 21, 22). "I am Jehovah; and BESIDE ME *there is NO SAVIOUR*" (Isaiah xliii. 11). "I am Jehovah thy God,—and *thou shalt know NO GOD BUT ME*; for *there is NO SAVIOUR BESIDE ME*" (Hosea xiii. 4). "Thus saith Jehovah the King of Israel, and his REDEEMER, Jehovah of Hosts, I am the First, and I am the Last, and BESIDE ME *there is NO GOD*" (Isaiah xlv. 6). "Jehovah of Hosts is his name, and thy REDEEMER the Holy One of Israel; *the God of the whole earth shall he be called*" (Isaiah liv. 5). "Jehovah shall be king over all the earth; and in that day there shall be ONE JEHOVAH, and his name ONE" (Zech. xiv. 9).

Now as the Lord is the only Saviour and Redeemer; and yet it is said, that Jehovah is the Saviour and Redeemer, and that there is none beside him; it follows, that the One God is no other than the Lord.

THE HOLY SPIRIT IS THE DIVINE PROCEEDING FROM THE LORD, AND THIS IS THE LORD HIMSELF.

46. JESUS says in Matthew, "All power is given unto me in heaven and on earth; go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the consummation of the age" (xxviii. 18, 20). It has been already shewn, that the Divinity which is called the Father, and the Divinity which is called the Son, are a One in the Lord; it shall therefore now be shewn that the Holy Spirit is the same with the Lord. The reason why the Lord enjoined the disciples to baptize in the name of the Father, of the Son, and of the Holy Spirit was, because there is in the Lord a trine or threefold nature, consisting of the Divinity which is called the Father, the Divine Humanity which is called the Son, and the Divine Proceeding which is called the Holy Spirit. The Divinity which is the Father, and the Divinity which is the Son, is the all-originating Divinity,

and the Divine Proceeding, which is the Holy Spirit, is the Divine Medium of operation. That the Divine proceeding from the Lord is no other than the Divinity which is himself, will be seen in the tracts on the Divine Providence, Omnipotence, Omnipresence, and Omniscience;* for it is a subject that requires deep investigation. That there is a trine or threefold nature in the Lord, may be illustrated by comparison with an angel, who has a soul and a body, and also an emanation which proceeds from him, which is still himself, although external to himself. It has been granted me to know many particulars concerning this emanation, but this is not the place to introduce them. Every man who in his life looks to God, is first of all, after death, instructed by the angels that the Holy Spirit is no other than the Lord, and that the terms *to go forth*, and *to proceed*, mean nothing else than to enlighten and teach by his presence, which is always according to the reception of him. Hence many, after death, relinquish the idea of the Holy Spirit which they had conceived in the world, and receive this idea, that it is the presence of the Lord with men by angels and spirits, by, and according to which, men are enlightened and instructed. It is, moreover, customary in the Word, to mention two Divine names, and sometimes three, which, notwithstanding, are but one Being; as Jehovah and God, Jehovah and the Holy One of Israel, Jehovah and the Mighty One of Jacob, also God and the Lamb; yet as these are but one Being, it is also said in other places that Jehovah is God alone, Jehovah only is Holy, that he is the Holy One of Israel, and that there is none beside him. Further, the word Lamb is sometimes used to express God, and the word God to express the Lamb; the latter case occurs in the Revelation, the former in the Prophets. But that it is the Lord alone who is understood by the terms Father, Son, and Holy Spirit, in Matt. xxviii. 19, appears from the verses which precede and follow. In the preceding verse the Lord says, "All power is given unto ME in heaven and in earth:" and in the following verse, "Lo, I am with you always, even unto the consummation of the age;" thus he speaks of himself alone; and the reason why he mentioned the Father, Son, and Holy Spirit, was to instruct the disciples that the Trinity was in him.

To prove more clearly that the Holy Spirit is not any Divine Being distinct from the Lord, it may be expedient to shew the meanings attached in the Word to the term *Spirit*. It means, I. The life of a man in general. II. As the life of a man varies according to his state, by Spirit is also signified the particular affection of his life. III. Also the life of the regenerate, which is called spiritual life. IV. But where Spirit is mentioned in reference to the Lord, it signifies his Divine Life, consequently the Lord himself. V. And specifically the life of his Wisdom,

* See the *Divine Love and Wisdom*, etc.

which is called Divine Truth. In the last place it shall be shewn that Jehovah himself, that is, the Lord, spoke the Word by the prophets.

47. I. BY THE TERM "SPIRIT" IS MEANT THE LIFE OF A MAN, as is evident from common discourse, in which it is usual to say, when a man dies, that he has yielded up the spirit: where the term spirit is used to signify the life of respiration. Indeed, "spirit" is a Latin word which is derived from another that signifies to breathe; and in the Hebrew language, spirit, breath, and wind are expressed by the same word. There are with man two fountains of life; one is the motion of the heart, the other is the respiration of the lungs: and the life originating in the respiration of the lungs is what is properly meant by the term "spirit," and also by the term "soul." That this acts in unity with the thought of a man from his understanding, while the life originating in the motion of the heart acts in unity with the love of his will, will be shewn in its proper place. That the life of men is meant by the term "spirit" in the Word, appears from the following passages: "Thou takest away their *breath* [*spirit*], they die, and return to their dust" (Psalm civ. 29). "He remembered that they were but flesh, a *wind* [*spirit*] that passeth away, and cometh not again" (Psalm lxxviii. 39). "His *breath* [*spirit*] goeth forth, he returneth to his earth" (Psalm cxlvi. 4). Hezekiah lamented that *the life of his spirit* should depart (Isaiah xxxviii. 16). "*The spirit of Jacob* revived" (Gen. xlv. 27). "A molten image is falsehood, and there is no *breath* [*spirit*] in it" (Jer. li. 17). The Lord Jehovah said unto the dry bones, "I will cause *breath* [*spirit*] to enter into you, and ye shall live. Come from the four winds, O *breath* [*spirit*], and *breathe* upon these slain, that they may live. And the *breath* [*spirit*] came into them, and they lived" (Ezek. xxxviii. 5, 6, 9, 10). Jesus took the maiden by the hand, "and her *spirit* came again, and she arose straightway" (Luke viii. 54, 55).

48. II. AS THE LIFE OF A MAN VARIES ACCORDING TO HIS STATE, THEREFORE BY THE TERM "SPIRIT" IS ALSO SIGNIFIED THE PECULIAR AFFECTION OF HIS LIFE: as 1. *A life of wisdom.* Bezaleel was filled with the *spirit of wisdom*, of understanding, and of knowledge (Exod. xxxi. 3). "Thou shalt speak unto all that are wise-hearted, whom I have filled with the *spirit of wisdom*" (Exod. xxviii. 3). "Joshua was full of the *spirit of wisdom*" (Deut. xxxiv. 9). It is said of Daniel, that "*an excellent spirit, and knowledge, and understanding,*" were in him (Dan. v. 12). "They also that erred in *spirit* shall come to understanding" (Isaiah xxix. 24). 2. *The excitement of life.* "Jehovah hath raised up the *spirit* of the kings of the Medes" (Jer. li. 11). "And Jehovah stirred up the *spirit* of Zerubbabel, —and the *spirit* of all the remnant of the people" (Haggai i. 14). "Behold, I will send a blast [*a spirit*] upon the king of Assyria,

and he shall hear a rumor, and return to his own land" (Isaiah xxxvii. 7). Jehovah *hardened the spirit* of Sihon the king (Deut. ii. 30). "And that *which cometh into your mind [spirit]* shall not be at all" (Ezek. xx. 32). 3. *Liberty of Life*. It is said of the four living creatures, which were cherubs, seen by the prophet, that "*whithersoever the spirit was to go, they went*" (Ezek. i. 20). 4. *Life in fear, pain, and anger*. "Every heart shall melt, and all hands shall be feeble, and *every spirit shall faint*" (Ezek. xxi. 7). "Therefore is my *spirit overwhelmed* within me; my heart within me is desolate" (Psalm cxliii. 4). "My *spirit faileth*" (Psalm cxliii. 7). "I, Daniel, was *grieved in my spirit*" (Dan. vii. 15). "The *spirit of Pharaoh was troubled*" (Gen. xli. 8). Nebuchadnezzar said, "*My spirit was troubled to know the dream*" (Dan. ii. 3). "I went in bitterness in the heat of my *spirit*" (Ezek. iii. 14). 5. *A life of various evil affections*. "Blessed is the man—in *whose spirit there is no guile*" (Psalm xxxii. 2). "Jehovah had mingled a *perverse spirit* in the midst thereof" (Isaiah xix. 14). "Woe unto the *foolish prophets* that follow their own *spirit*" (Ezek. xiii. 3). "The prophet is a fool, the *spiritual man is mad*" (Hosea ix. 7). "Take heed to your *spirit*, that you deal not *treacherously*" (Malachi ii. 16). "The *spirit of whoredoms* hath caused them to err" (Hosea iv. 12). "The *spirit of whoredoms* is in the midst of them" (Hosea v. 4). "If the *spirit of jealousy* come upon him" (Numb. v. 14). If a man that walketh "*in spirit and falsehood do lie*" (Micah ii. 11). "A generation—*whose spirit was not steadfast with God*" (Psalm lxxviii. 8). "Jehovah hath poured out upon you the *spirit of deep sleep*" (Isaiah xxix. 10). "Ye shall conceive chaff, ye shall bring forth stubble; your *breath [spirit] as fire* shall devour you" (Isaiah xxxiii. 11). 6. *Infernal life*. "I will cause the *unclean spirit* to pass out of the land" (Zech. xiii. 2). "When the *unclean spirit* is gone out of a man, he walketh through dry places. Then goeth he and taketh—seven *other spirits more wicked* than himself, and they enter in and dwell there" (Matt. xii. 43, 45). "Babylon—is become the hold of *every foul spirit*" (Rev. xviii. 2). 7. The term "*spirit*" further signifies the *infernal spirits themselves, by whom mankind are troubled*. See Matt. viii. 16; x. 1; xii. 43—45; Mark i. 23—28; ix. 17—29; Luke iv. 33, 36; vi. 17, 18; vii. 21; viii. 2, 29; ix. 39, 42, 55; xi. 24—26; xiii. 11; Rev. xvi. 13, 14.

49. III. BY THE TERM "SPIRIT" IS ALSO SIGNIFIED THE LIFE OF THE REGENERATE, WHICH IS CALLED SPIRITUAL LIFE. "Jesus said,—Except a man be born of water, and of the *spirit*, he cannot enter into the kingdom of God" (John iii. 5). "A new heart also will I give you, and a *new spirit* will I put within you.—And I will put *my spirit* within you, and cause you to walk in my statutes" (Ezek. xxxvi. 26, 27). "I will give them one heart, and will put a *new spirit* within you" (Ezek. xi. 19).

"Create in me a clean heart, O God; and renew a *right spirit* within me. Restore unto me the joy of thy salvation; and uphold me with thy *free spirit*" (Psalm li. 10, 12). "Make you a new heart, and a *new spirit*; for why will ye die, O house of Israel?" (Ezek. xviii. 31). "Thou sendest forth thy *spirit*, they are created, and thou renewest the face of the earth" (Psalm civ. 30). "The hour cometh, and now is, when the true worshippers shall worship the Father in *spirit* and in truth" (John iv. 23). "Thus saith Jehovah God,—he that spread forth the earth,—he that giveth breath unto the people upon it, and *spirit* to them that walk therein" (Isaiah xlii. 5). "Jehovah—who formeth the *spirit of a man* within him" (Zech. xii. 1). "With my soul have I desired thee in the night; yea, *with my spirit* within me will I seek thee early" (Isaiah xxvi. 9). "In that day shall Jehovah be—for a *spirit of judgment* to him that sitteth in judgment" (Isaiah xxviii. 5, 6). "*My spirit* hath rejoiced in God my Saviour" (Luke i. 47). "These that go toward the north country have quieted *my spirit* in the north country" (Zech. vi. 8). "Into thy hand I commit *my spirit*: thou hast redeemed me" (Psalm xxxi. 5). "Did not he make one? yet had he the residue of the *spirit*" (Malachi ii. 15). "And after three days and a half, the *spirit of life* from God entered into them" (Rev. xi. 11). "He that formeth the mountains, and createth the *wind [spirit]*"—is Jehovah (Amos iv. 13). "O God, the God of the *spirits* of all flesh" (Numb. xvi. 22; [see also] xxvii. 18). "And I will pour upon the house of David, and upon the inhabitant of Jerusalem, the *spirit from on high*" (Zech. xii. 10). "Until the *spirit* be poured upon us *from on high*" (Isaiah xxxii. 15). "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour *my spirit* upon thy seed" (Isaiah xlv. 3). "I will pour out *my spirit* upon all flesh;—also upon the servants and upon the handmaids, in these days, *will I pour out my spirit*" (Joel ii. 28, 29). By pouring out the *spirit* is signified to regenerate: the same is meant by giving a new heart and a new spirit.

By the Spirit is also signified spiritual life communicated to those who are in humiliation. "I dwell—with him that is of a contrite and humble *spirit*, to revive the *spirit of the humble*, and to revive the heart of the contrite ones" (Isaiah lvii. 15). "The sacrifices of God are a *broken spirit*: a broken and a contrite heart, O God, thou wilt not despise" (Psalm li. 17). "To give—the oil of joy for mourning, the garment of praise for the *spirit* of heaviness" (Isaiah lxi. 3). "The Lord hath called thee as a woman forsaken, and *grieved in spirit*" (Isaiah liv. 6). "Blessed are the *poor in spirit*; for theirs is the kingdom of heaven" (Matt. v. 3).

50. IV. WHERE THE TERM "SPIRIT" IS MENTIONED IN REFERENCE TO THE LORD, IT SIGNIFIES HIS DIVINE LIFE, CONSEQUENTLY THE LORD HIMSELF. The truth of the first part of

this proposition appears from the following passages: "He whom God hath sent speaketh the words of God; for God giveth not *the spirit* by measure unto him. The Father loveth the Son, and hath given all things into his hand" (John iii. 34, 35). "There shall come forth a rod out of the stem of Jesse:—and *the spirit of Jehovah* shall rest upon him, *the spirit of wisdom and understanding, the spirit of counsel and might*" (Isaiah xi. 1, 2). "I have put *my spirit* upon him: he shall bring forth judgment to the Gentiles" (Isaiah xlii. 1). "When the enemy shall come in like a flood, *the spirit of Jehovah* shall lift up a standard against him; and the Redeemer shall come to Zion" (Isaiah lix. 19, 20). "*The spirit of the Lord Jehovah* is upon me:—Jehovah hath anointed me to speak good tidings unto the meek" (Isaiah lxi. 1; Luke iv. 18). "Jesus perceived *in his spirit* that they so reasoned within themselves" (Mark ii. 8). "Jesus rejoiced *in spirit*, and said" (Luke x. 21). "Jesus was troubled *in spirit*" (John xiii. 21). "Jesus sighed deeply *in his spirit*" (Mark viii. 12).

The term "Spirit" is used to denote Jehovah Himself, or the Lord, as is evident from these passages: "God is a Spirit" (John iv. 24). "Who hath directed the Spirit of Jehovah, or, being his counsellor, hath taught him?" (Isaiah xl. 13). "They rebelled and vexed his Holy Spirit:" and he said, "Where is he that put his Holy Spirit within him, that led them by the right hand of Moses?" (Isaiah lxiii. 10—12). "Whither shall I go from thy Spirit, or whither shall I flee from thy presence?" (Psalm cxxxix. 7). "Not by might,—but by My Spirit, saith Jehovah of Hosts" (Zech. iv. 6). "They provoked his Spirit:—therefore he abhorred his own inheritance" (Psalm cvi. 33, 40). "My Spirit shall not always strive with man, for that he also is flesh" (Gen. vi. 3). "I will not contend for ever;—for the spirit would fail before me" (Isaiah lvii. 16). "The blasphemy against the Holy Spirit shall not be forgiven; and whosoever speaketh a word against the Son of Man, it shall be forgiven him" (Matt. xii. 31, 32; Mark iii. 28—30; Luke xii. 10). Blasphemy against the Holy Spirit is blasphemy against the Divinity of the Lord; against the Son of Man is to contradict the Word by giving it a wrong interpretation: for the Son of Man is the Lord as to the Word, as was shewn above.

51. V. BY THE TERM "SPIRIT," WHEN MENTIONED IN REFERENCE TO THE LORD, IS SIGNIFIED SPECIFICALLY THE LIFE OF HIS WISDOM, WHICH IS THE DIVINE TRUTH. This appears from the following passages: "Nevertheless I tell you *the truth*; it is expedient for you that I go away: for if I go not away *the Comforter* will not come unto you; but if I depart, I will send him unto you" (John xvi. 7). "When he, *the Spirit of truth*, is come, he will guide you into *all truth*; for he shall not speak of himself, but whatsoever he shall hear that shall he

speak" (John xvi. 13.) "He shall glorify me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore said I that he shall take of mine, and shall shew it unto you" (John xvi. 14, 15). "I will pray the Father, and he will give you another Comforter—the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you,"—and ye shall see me (John xiv. 16—18). "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth,—he will testify of me" (John xv. 26). "Jesus cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.—This spake he of the Spirit, which those who believe on him should receive. For the Holy Spirit was not yet, because Jesus was not yet glorified" (John vii. 37—39). Jesus breathed on his disciples, "and saith unto them, Receive ye the Holy Spirit" (John xx. 22). That by the Comforter, the Spirit of Truth, and the Holy Spirit, the Lord meant himself, appears from his own words when he said, that the world did not as yet know him; for they did not as yet know the Lord: so when he said, that he would send the Holy Spirit, he added, "I will not leave you comfortless; I will come unto you," and ye shall see me (John xiv. 16—19, 26, 28). And again: "Lo, I am with you always, even to the consummation of the age" (Matt. xxviii. 20). And when Thomas said, We know not whither thou goest, Jesus said, I am the way and the truth" (John xiv. 5, 6). And because the Spirit of Truth, or the Holy Spirit, is the same with the Lord, who is the Truth itself, it is therefore also said, "The Holy Spirit was not yet, because Jesus was not yet glorified" (John vii. 39): for after his glorification, or full union with the Father, which was effected by the passion of the cross, he was then the Divine Wisdom and the Divine Truth itself, consequently the Holy Spirit. The reason why the Lord breathed on his disciples and said, "Receive the Holy Spirit," was, because all the respiration of heaven is from the Lord: for angels, as well as men, have both respiration and the pulsation of the heart; and their respiration is according to their reception of divine wisdom from the Lord, and their pulsation of the heart according to their reception of divine love from him. But more of this in its proper place.

That the Holy Spirit is the Divine Truth from the Lord, further appears from the following passages: "When they bring you unto the synagogues,—take ye no thought—what ye shall say; for the Holy Spirit will teach you in the same hour what ye ought to say" (Luke xii. 11, 12; Mark xiii. 11). "Thus saith Jehovah, My Spirit that is upon thee, and my

words which I have put in thy mouth, shall not depart out of thy mouth" (Isaiah lix. 21). "There shall come forth a rod out of the stem of Jesse;—and he shall smite the earth with the rod of his mouth, *and with the breath [spirit] of his lips* shall he slay the wicked; and righteousness shall be the girdle of his reins" (Isaiah xi. 1, 4, 5). "For my mouth, it hath commanded; and *his spirit*, it hath gathered them" (Isaiah xxxiv. 16). "God is a Spirit; and those who worship him must worship him *in spirit and in truth*" (John iv. 24). "It is the *spirit* that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they are spirit and they are life*" (John vi. 63). John said, "I indeed baptize you with water unto repentance; but he that cometh after me—will baptize you with *the Holy Spirit* and with fire" (Matt. iii. 11; Mark i. 8; Luke iii. 16). To baptize with the Holy Spirit and with fire, is to regenerate by the Divine Truth, which is of faith, and by the Divine Good, which is of love. "And Jesus, when he was baptized, went up straightway out of the water; and the heavens were opened unto him, and he saw *the Spirit of God* descending like a dove" (Matt. iii. 16; Mark i. 10; Luke iii. 22; John i. 32, 33). A dove is a representative of purification and regeneration by divine truth.

As by the Holy Spirit, when treating of the Lord, is meant his Divine Life, consequently himself, and in particular the life of his wisdom, which is called the Divine Truth; therefore by the spirit of the prophets, which is also called the Holy Spirit, is signified the Divine Truth from the Lord: as in the following passages: "*The Spirit* saith unto the churches" (Rev. ii. 7, 11, 29; iii. 1, 6, 13, 22). "There were seven lamps of fire burning before the throne, which are *the seven spirits of God*" (Rev. iv. 5). "In the midst of the elders stood a lamb,—having seven eyes, which are the *seven spirits of God* sent forth into all the earth" (Rev. v. 6). Lamps of fire, and the eyes of the Lord, signify divine truths; and the number seven signifies what is holy. "Yea, saith *the Spirit*, that they may rest from their labors" (Rev. xiv. 13). "*The Spirit* and the Bride say, Come" (Rev. xxii. 17). "They made their hearts as an adamant stone, lest they should hear the law, and the words which Jehovah of hosts hath sent in *his spirit* by the former prophets" (Zech. vii. 12). "*The spirit* of Elijah doth rest on Elisha" (2 Kings ii. 15). "He [John] shall go before him in *the spirit* and power of Elias" (Luke i. 17). "Elisabeth was filled with *the Holy Spirit*" (Luke i. 41). "Zacharias was filled with *the Holy Spirit*, and prophesied" (Luke i. 67). "David said, by *the Holy Spirit*, The Lord said to my Lord, Sit thou on my right hand" (Mark xii. 36). "The testimony of Jesus is *the spirit of prophecy*" (Rev. xix. 10). Hence then we see why the offices of the Holy Spirit are said to be *to enlighten, to teach, and to inspire*; since

by the Holy Spirit is specifically signified the Lord in respect to his Divine Wisdom, and thus as to Divine Truth.

52. VI. JEHOVAH HIMSELF, THAT IS, THE LORD, SPOKE THE WORD BY THE PROPHETS. We read of the prophets that they were *in vision*, and that *Jehovah spoke to them*. When they were in vision they were not in the body, but in the spirit, in which state they saw such things as are in heaven; but when Jehovah spoke with them, they were in the body, and heard him speaking. These two states of the prophets should be accurately distinguished. In their state of vision, the eyes of their spirits were open, and those of their bodies shut: at which time also they appeared to themselves to be carried from place to place, the body still remaining where it was. In this state, at times, were Ezekiel, Zechariah, and Daniel; as also John, when he wrote the Revelation; and it is then said, that they were in *vision*, or in *the spirit*. Ezekiel says, "The spirit lifted me up,—and brought me in a vision by the Spirit of God into Chaldea to them of the captivity.—So the vision that I had seen went up from me" (xi. 1, 24). He says too, that the spirit took him up, and he heard behind him an earthquake, with other things (iii. 12, 14). Also, "The spirit lifted me up between the earth and heaven, and brought me in the visions of God to Jerusalem," where he saw their abominations (viii. 3). He was likewise in the vision of God, or in the spirit, when he saw the four living creatures, which were cherubs (i. and x.); also a new earth and a new temple, and an angel measuring it, as is related from chap. xl. to xlviii. That he was then in the visions of God, he says himself (xl. 2); and that the spirit took him up (xliii. 5). The like happened to Zechariah, who was accompanied by an angel, when he saw a man riding among the myrtle trees (Zech. i. 8). When he saw four horns, and afterwards a man who had a measuring line in his hand (i. 18; ii. 1). When he saw Joshua the high priest (iii. 1, etc.). When he saw a candlestick and two olive-trees (iv. 2, 3). When he saw a flying roll and ephah (v. 1, 6). And when he saw four chariots coming out from between two mountains, with horses (vi. 1). In the same state was Daniel, when he saw four beasts ascend out of the sea (Dan. vii. 3); and when he saw the battle between the ram and the he-goat (viii. 1, etc.). That he saw these things in visions, is stated in chap. vii. 1, 2, 7, 13; viii. 2; x. 1, 7, 8. It was also in vision that the angel Gabriel was seen by him, and spoke with him (ix. 21, 22). The like happened to John, when he wrote the Revelation, who says, that he was in the spirit on the Lord's day (Rev. i. 10). That he was carried away in the spirit into the wilderness (xvii. 3); also in the spirit to a high mountain (xxi. 10). That he saw horses in the vision (ix. 17). In other places he declares that he saw those things which he describes; of course he must have been at the time in the spirit,

or in vision: as in chap. i. 12; iv. 1; v. 1; vi. 1; and in each of the following chapters.

53. But in respect to the Word itself, it is never said by the prophets, that they spoke it from the Holy Spirit, but that they spoke it from Jehovah, Jehovah of Hosts, and the Lord Jehovih. Thus we continually find them saying, "*The word of Jehovah came to me*;" "*Jehovah spoke to me*;" also, very often, "*Thus saith Jehovah*;" and "*The saying of Jehovah*." Now, as we have already shewn that the Lord is Jehovah, it follows that the whole Word was spoken by him. To remove all doubt on this subject, I will only point out those passages in Jeremiah alone, where it is said, "*The word of Jehovah came unto me*;" "*Jehovah said unto me*;" "*Thus saith Jehovah*;" and "*The saying of Jehovah*;" which are the following: chap. i. 4, 7, 11—14, 19; ii. 1—5, 9, 19, 22, 29, 31; iii. 1, 6, 10, 12, 14, 16; iv. 1, 3, 9, 17, 27; v. 11, 14, 18, 22, 29; vi. 6, 9, 12, 15, 16, 21, 22; vii. 1, 3, 11, 13, 19—21; viii. 1, 3, 12, 13; ix. 3, 6, 7, 9, 12, 13, 15, 17, 22, 23, 25; x. 2, 18; xi. 1, 6, 9, 11, 18, 21, 22; xii. 14, 17; xiii. 1, 6, 9, 11—15, 25; xiv. 1, 10, 14, 15; xv. 1—3, 6, 11, 19, 20; xvi. 1, 3, 5, 9, 14, 16; xvii. 5, 19—21, 24; xviii. 1, 5, 6, 11, 13; xix. 1, 3, 6, 12, 15; xx. 4; xxi. 1, 4, 7, 8, 11, 12; xxii. 2, 3, 6, 11, 16, 18, 24, 29, 30; xxiii. 2, 5, 7, 11, 12, 15, 16, 24, 29, 31—33, 38; xxiv. 3, 5, 8; xxv. 1, 3, 7—9, 15, 27—29, 32; xxvi. 1, 2, 18; xxvii. 1, 2, 4, 8, 11, 16, 19, 21, 22; xxviii. 2, 12, 14, 16; xxix. 4, 8, 9, 16, 19—21, 25, 30—32; xxx. 1—5, 8, 10—12, 17, 18; xxxi. 1, 2, 7, 10, 15—17, 23, 27, 28, 31—38; xxxii. 1, 6, 14, 15, 25, 26, 28, 30, 36, 42, 44; xxxiii. 1, 2, 4, 10—13, 17, 19, 20, 23, 25; xxxiv. 1, 2, 4, 8, 12, 13, 17, 22; xxxv. 1, 13, 17—19; xxxvi. 1, 6, 27, 29, 30; xxxvii. 6, 7, 9; xxxviii. 2, 3, 17; xxxix. 15—18; xl. 1; xlii. 7, 9, 15, 18, 19; xliii. 8, 10; xliv. 1, 2, 7, 11, 24—26, 30; xlv. 1, 2, 5; xlvi. 1, 23, 25, 28; xlvii. 1; xlviii. 1, 8, 12, 30, 35, 38, 40, 43, 44, 47; xlix. 2, 5—7, 12, 13, 16, 18, 26, 28, 30, 32, 35, 37—39; l. 1, 4, 10, 18, 20, 21, 30, 31, 33, 35, 40; li. 25, 33, 36, 39, 52, 58. These instances occur in Jeremiah only. All the other prophets speak in the same manner, and none ever say that the Holy Spirit spoke to them, or that Jehovah spoke to them by the Holy Spirit.

54. These conclusions then follow from the whole: That *Jehovah*, who is *the Lord from eternity*, is he who spoke by the prophets; and where *the Holy Spirit* is mentioned, it means and is himself: consequently, THAT GOD IS ONE IN PERSON AND IN ESSENCE, AND THAT THAT GOD IS THE LORD.

THE DOCTRINE OF THE ATHANASIAN CREED AGREES WITH THE TRUTH, PROVIDED THE TRINITY OF PERSONS OF WHICH IT SPEAKS BE UNDERSTOOD TO MEAN A TRINITY OF PERSON, AND THAT THIS TRINITY IS IN THE LORD.

55. THE acknowledgment, by Christians, of three divine persons, and thus as it were of three gods, has arisen from there being in the Lord a Trine, one of which is called the Father, another the Son, and the third the Holy Spirit; and this Trine is mentioned in the Word under distinct names, just as, in common discourse, we speak by distinct names of the soul and body, and what proceeds from them, notwithstanding they are a One. Such also is the nature of the Word in its literal sense, that it distinguishes things which form a One, as if they were not so: hence Jehovah, who is the Lord from eternity, is in one place named in the Word *Jehovah*; in another, *Jehovah of Hosts*; in another, *God*; in another, *the Lord*; and at the same time he is called *the Creator*, *Saviour*, *Redcemer*, and *Former*, or *Maker*; also *Shaddai*; so, too, his Humanity, which he assumed in the world, is named *Jesus Christ*, *the Messiah*, *the Son of God*, *the Son of Man*; and in the Word of the Old Testament, *God*, *the Holy One of Israel*, *the Anointed of Jehovah*, *King*, *Prince*, *Counsellor*, *an Angel*, and *David*. Now, since the Word, in its literal sense, is of such a nature as to apply several names where but One Being is meant, therefore Christians, who in the first ages were simple men, who understood everything according to the literal import of the words, came to distinguish the Divinity into three persons; and this, on account of their simplicity, was permitted; yet with this restriction, that they should believe THE SON to be Infinite, Uncreate, Almighty, God, and Lord, and altogether equal to the Father; and further, that they were not two or three, but one, in Essence, Majesty, and Glory, consequently in Divinity. Those who thus believe in simplicity according to the doctrine which is taught them, and do not confirm themselves in the notion of three gods, but consider the three as one, are, after their decease, instructed from the Lord by angels that he himself is that One, and that Trine. This faith is received by all who enter into heaven: for no one can be admitted into heaven who has three gods in his thoughts, howsoever with his lips he may say that they are one: for the life of all heaven, and the wisdom of all the angels, is founded on the acknowledgment and consequent confession of one God, and on the faith that this one God is also a Man, and that the Lord, who is at once both God and Man, is he. Hence it appears, that the reception by Christians at first of the doctrine concerning three persons was of divine permission, provided they accompanied it with the belief that

the Lord was God, Infinite, Almighty, and Jehovah; for had they not received this belief also, the church must have perished; since the church exists as such only from the Lord, and from him, and from no other, is the eternal life of all. That a church exists as such only from the Lord, may appear from this single fact, that the whole Word, from beginning to end, treats of Him alone, as was shewn above; and also from the declaration that he must be believed in, and that he that believeth not in him shall not see life; nay, that the wrath of God abideth on him (John iii. 36). Now, since every one sees intuitively, that if God is one, HE MUST BE ONE BOTH IN PERSON AND IN ESSENCE (for no one does or can think otherwise, while he thinks that God is one), I will here cite the whole of the Athanasian Creed, and then demonstrate that all its contents are true, provided, instead of a trinity of persons, we understand a trinity of person.

56. THE CREED is as follows: "Whosoever will be saved, before all things it is necessary that he hold the Catholic, some copies say Christian, Faith; which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic or Christian Faith is this: That we worship One God in Trinity, and the Trinity in Unity, neither confounding the persons, nor dividing the substance, or, according to some, essence. For there is one person of the Father, another of the Son, and another of the Holy Spirit; but the Godhead of the Father, of the Son, and of the Holy Spirit, is all one, the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father uncreate, the Son uncreate, and the Holy Spirit uncreate. The Father infinite, the Son infinite, and the Holy Spirit infinite. The Father eternal, the Son eternal, and the Holy Spirit eternal: and yet there are not three eternals, but One Eternal: as also there are not three infinities, nor three uncreates, but one uncreate, and one infinite. So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty: and yet there are not three Almighty's, but one Almighty. So the Father is God, the Son is God, and the Holy Spirit is God: and yet there are not three gods, but One God. So—the Father is Lord, the Son Lord, and the Holy Spirit Lord: and yet they are not three lords, but One Lord. For like as we are compelled, by the Christian verity, to acknowledge every person by himself to be God and Lord, so we are forbidden, by the Catholic Religion, to say there are three gods or three lords. Some copies have, "Still we cannot, according to the Christian faith, mention three gods or three lords." The Father is made of none, neither created, nor born; * the Son is of the Father alone, not made, nor created, but born: * the Holy Spirit is of the Father and of the Son, neither made, nor created, nor born,* but pro-

* In these places the Latin is *born*, not *beotten*.

ceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. And in this Trinity none is before or after another, none is greater or less than another; but the whole three persons are co-eternal together, and co-equal. So that in all things, as is aforesaid, the Unity in Trinity, and the Trinity in Unity, is to be worshiped. Some copies have, "three persons in one Godhead, and one God in three persons, is to be worshiped." He, therefore, that will be saved, must thus think of the Trinity.

"Furthermore, it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ." Some copies have, "that he firmly believe that our Lord is very Man." For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God of the substance * of the Father, begotten before the worlds; and Man of the substance or nature * of his mother, born in the world; perfect God, and perfect Man, of a reasonable soul, and human flesh or body subsisting; equal to the Father as touching his Godhead, and inferior to the Father as touching his manhood. Who 'although he is God and Man, yet he is not two, but one Christ; one not by conversion of the Godhead into body,† but by taking of the manhood into God; some copies have "he is one; yet not that the Godhead was transmuted into manhood, but the Godhead took up the Manhood to itself." One altogether, not by confusion or commixture of substance, but by unity of person. Some copies have, "He is altogether One; not that the two natures are commixed, but he is one person." For as the reasonable soul and body † is one man, so God and Man is one Christ. Who suffered for our salvation, descended into hell, rose again the third day from the dead, he ascended into heaven, and sitteth on the right hand of the Father, God Almighty, from whence he shall come to judge the quick and the dead: at whose coming all men shall rise again with their bodies, and shall give account for their own works; and those who have done good shall go into everlasting life, and those who have done evil into everlasting fire.

57. That all the contents of this Creed are true, if instead of a trinity of persons we understand a trinity of person, will be seen if we transcribe it again, with this trinity substituted for the former, as is done below. A trinity of person is this, **THAT THE DIVINITY OF THE LORD IS THE FATHER, THE DIVINE HUMANITY THE SON, AND THE DIVINE PROCEEDING THE HOLY SPIRIT.** When this trinity is understood, a man may then conceive one God in his thoughts, and also profess one God with his lips; otherwise he must needs conceive three gods in his

* Some copies have *essence*, others *nature*.

† The Latin has *body*.

thoughts, as must be evident to every one, and as was evident to Athanasius himself, which is the reason that he inserted in his creed these words : “ *As we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord ; so are we forbidden by the Catholic religion to say there are three gods or three lords :* ” which amounts to this, that, “ although it is allowable, by the Christian verity, to *acknowledge*, or *think of*, three gods and lords, yet it is not allowable, by the Catholic religion, to say that there is more than one.” And yet it is acknowledgment and thought that conjoin men with the Lord and heaven, and not mere speech. Besides, no one can comprehend how the Godhead, which is allowed to be one, and is incapable of division, can be divided among three persons, every one of whom is God : while to make the three one in essence or substance, does not take away the idea of three gods, but only conveys that of unanimity between them.

58. To prove, however, that all the contents of that creed, even to the very words, are agreeable to the truth, provided a trinity of *person* be understood instead of a trinity of *persons*, it is here transcribed again with this alteration. “ Whosoever will be saved, it is necessary that he hold the Christian Faith : and the Christian Faith is, that we worship One God in Trinity, and Trinity in Unity, not confounding the trinity of person, nor separating the essence. The trinity of one person is what is called the Father, the Son, and the Holy Spirit. The Godhead of the Father, of the Son, and of the Holy Spirit, is all one, the glory and the majesty equal. Such as the Father is, such is the Son, and such is the Holy Spirit. The Father is uncreate, the Son uncreate, the Holy Spirit uncreate : the Father is infinite, the Son infinite, and the Holy Spirit infinite ; and yet there are not three infinities, nor three uncreates, but one Uncreate, and one Infinite. So, likewise, the Father is almighty, the Son almighty, and the Holy Spirit almighty ; and yet there are not three almighties, but one Almighty. So, the Father is God, the Son is God, and the Holy Spirit is God ; and yet there are not three gods, but one God. So, likewise, the Father is Lord, the Son is Lord, and the Holy Spirit is Lord ; and yet there are not three lords, but one Lord. For as by the Christian verity we acknowledge a Trinity in one person, who is God and Lord : so by the Christian faith we can say that there is one God and one Lord. The Father is made of none, neither created, nor born ; the Son is of the Father alone, not made, nor created, but born ; the Holy Spirit is of the Father and of the Son, not made, nor created, nor born, but proceeding. So there is one Father, not three Fathers ; one Son, not three Sons ; one Holy Spirit, not three Holy Spirits. And in this Trinity none is greatest, or least, but they are altogether equal. So that in all things, as is beforesaid, the Unity in Trinity, and Trinity in Unity, is to be worshiped.”

59. So far as to the doctrine of the trinity and unity of God. Next is delivered the doctrine concerning the assumption of the Humanity by the Lord in the world, which is called the incarnation. What is said on this subject is also in each and every respect true, if we distinguish between what is understood of the Humanity from the mother, in which the Lord was when in a state of humiliation or exinanition,—as when he suffered temptations and the passion of the cross,—and what of the Humanity from the Father, in which he was when in the state of glorification or union. For the Lord assumed in the world a Humanity conceived of Jehovah, who is the Lord from eternity, and born of the Virgin Mary; hence he had both a Divinity and a Humanity,—a Divinity from his [essential] Divinity from eternity, and a Humanity from the mother Mary in time. This Humanity he moreover put off, and put on a Divine Humanity. This is the Humanity which is called the Divine Humanity, and which is meant in the Word by the Son of God. When, therefore, what has been stated in the doctrine of the incarnation is understood of the maternal Humanity, in which he was when in the state of humiliation; and what follows of the Divine Humanity in which he was when in the state of glorification; the whole will be found to coincide with the truth. *The following passages apply to the maternal Humanity, in which he was when in the state of humiliation:* “That Jesus Christ was God and Man, God of the substance of the Father, and man of the substance of the mother, born in the world; perfect God and perfect man, of a reasonable soul and human flesh subsisting; equal to the Father as touching the Godhead, but inferior to the Father as touching the manhood.” Also, “That this manhood was not converted into the Godhead, nor commixed therewith;” it being put off, and the Divine Humanity assumed in its place. *The following passages apply to the Divine Humanity, in which he was when in the state of glorification, and is now to eternity:* “Although our Lord Jesus Christ, the Son of God, is God and Man, yet he is not two, but one Christ; yea, he is altogether one, for he is one person; for as the reasonable soul and body are one man, so God and Man are one Christ.”

60. That God and Man, in the Lord, are, as stated in the above doctrine, not two, but one person, yea, altogether one, as the soul and body, appears clearly from many declarations of the Lord himself;—as, that the Father and he are one;—that all things of the Father are his, and all his the Father’s;—that he is in the Father, and the Father in him;—that all things are given into his hand;—that he has all power;—that he is the God of heaven and earth;—that whosoever believeth in him hath eternal life: and also, from its being said of him—that he ascended into heaven, both as to his Divinity and Humanity, and that, with respect to both, he sits on the right hand of God, which means

that he is Almighty: not to repeat many passages of the Word, which are copiously quoted in the former part of this work, concerning his Divine Humanity. All which testify that GOD IS ONE AS WELL IN PERSON AS IN ESSENCE; THAT IN HIM IS A TRINITY; AND THAT THAT GOD IS THE LORD.

61. The reason why these truths relative to the Lord are now for the first time made publicly known is, because it is foretold in the Revelation, chap. xxi. and xxii., that a New Church, in which this doctrine will hold the chief place, should be established by the Lord at the end of the former. This church is what is meant by the New Jerusalem there mentioned; and none can enter into it, but such as acknowledge the Lord alone as the God of heaven and earth. This I am enabled further to declare, that the Lord alone is acknowledged in the universal heaven, and that whosoever is not in this acknowledgment cannot enter there. For heaven is heaven from the Lord; and that acknowledgment, from love and faith, is what causes its inhabitants to be in the Lord, and the Lord in them; as the Lord himself teaches, "At that day ye shall know that I am in my Father, and *you* in me, and *I* in *you*" (John xiv. 20). And again: "Abide in *ME*, and *I* in *you*: I am the vine, ye are the branches: he that abideth in *ME* and *I* in *him*, the same bringeth forth much fruit; for without *ME* ye can do nothing. If a man abide not in *ME*, he is cast forth" (xv. 4—6; xvii. 22, 23). The reason that this has not been previously seen from the Word is, because, if it had been previously seen, still it would not have been received, because the last judgment had not been as yet accomplished; and prior to that, the power of hell prevailed over the power of heaven: and, as men are in the midst between heaven and hell, had this doctrine been seen before, the devil, that is, hell, would have plucked it from the heart, and would, moreover, have profaned it. This state of predominance on the part of hell was altogether destroyed by the last judgment, which is now accomplished. Since this,—thus *now*—every one who desires it, may become enlightened and wise. On this subject more may be seen in the work on *Heaven and Hell*, n. 589—596, and n. 597—603; also in the tract on the *Last Judgment*, n. 65—72, and n. 73, 74.

THAT A NEW CHURCH IS MEANT BY THE NEW JERUSALEM,
MENTIONED IN THE REVELATION.

62. IN the Revelation, after a representation of the state of the Christian Church, such as it would be at its end, which is now arrived; and after those professing members of the church who are meant by the false prophet, the dragon, the harlot, and

the beasts, are described as being cast into hell;—thus, after the predictions relating to the accomplishment of the last judgment;—it is said, “I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.—And I John saw the *holy city, New Jerusalem*, coming down from God out of heaven.—And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them—their God.—And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful” (Rev. xxi. 1—3, 5). By the new heaven and the new earth which John saw, after the first heaven and the first earth had passed away, is not meant a new starry and atmospherical heaven, such as appears before the bodily eyes, neither a new earth such as that on which men dwell; but *new* is to be understood of the church, both in the spiritual world and in the natural world. As a new church, both in the spiritual and natural worlds, was effected by the Lord when upon earth, a similar prediction,—that a new heaven and a new earth should then exist,—is found in the prophets of the Old Testament, as in Isaiah lxxv. 17; lxxvi. 22; and elsewhere; which it is plain, therefore, cannot relate to the visible heaven, or the earth inhabited by men. By the spiritual world we mean the world which is the abode of angels and spirits; and by the natural world, that which is the abode of men. That a new state of the church has lately been effected in the spiritual world, and that it will be followed by a new state of the church in the natural world, is in some measure shewn in the tract on *The Last Judgment*, and more fully in *The Continuation*.

63. By the holy city, New Jerusalem, is meant this new church as to its doctrine; wherefore it was seen descending out of heaven from God; for the doctrine of genuine truth can come from no other origin than from the Lord through heaven. And as the church in respect to doctrine is meant by the city, New Jerusalem, it is therefore said to be “prepared as a bride adorned for her husband” (verse 2); and afterwards, that “there came unto me one of the seven angels—and talked with me, saying, Come hither; I will shew thee the bride, the Lamb’s wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the Holy Jerusalem, descending out of heaven from God” (verse 9, 10). That by a bride and wife are meant the church, when the Lord is understood to be the Bridegroom and Husband, is well known. The church is a bride, when she is desirous to receive the Lord, and a wife, when she actually receives him. That the Lord is here understood to be the husband, is evident from its being said, **THE BRIDE, THE LAMB’S WIFE.**

64. The reason why by Jerusalem, in the Word, is meant the church in respect to doctrine, is, because at Jerusalem, in the land of Canaan, and in no other place, were the temple and the altar, the offering of sacrifices, and the whole celebration of divine worship: there also the three yearly festivals were kept at which every male in the whole land was required to be present. It is on this account that by Jerusalem is signified the church as to worship, and consequently also as to doctrine; for worship is prescribed in doctrine, and performed according to it. An additional reason is, because the Lord came to Jerusalem, and taught in his temple, and afterwards there glorified his Humanity. Moreover, by a city in general, when mentioned in the Word, doctrine is signified in the spiritual sense: hence by the holy city is signified the doctrine of divine truth from the Lord.* That by Jerusalem is meant the church as to doctrine, is also evident from other passages in the Word, such as the following, in Isaiah: "For Zion's sake I will not hold my peace, and for *Jerusalem's* sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness and all kings thy glory. And thou shalt be called by a new name, which the mouth of Jehovah shall name. Thou shalt also be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God:—for Jehovah delighteth in thee, and thy land shall be married.—Behold, thy salvation cometh,—his reward is with him.—And they shall call them the holy people, the redeemed of Jehovah. And thou shalt be called, Sought out, a city not forsaken" (lxii. 1—4, 11, 12). The whole of this chapter treats of the coming of the Lord, and of the new church that was to be established by him: this new church is what is here signified by Jerusalem, which, it is said, shall be called by a new name, which the mouth of Jehovah shall name, and shall be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of God; in which Jehovah shall delight, and which shall be called a city sought out and not forsaken. This description is not at all applicable to the city of Jerusalem inhabited by the Jews, when the Lord came into the world; for this was entirely of a contrary character, and ought rather to have been called Sodom, as it is also called in the Rev. xi. 8. See Isaiah iii. 9; Jer. xxiii. 14; Ezek. xvi. 46, 48. Again, in Isaiah: "Behold, I create new heavens and a new earth; and the former shall not be remembered.

* That by a city, when spoken of in the Word, is signified the doctrine of the church and of religion, may be seen in the *Arcana Coelestia*, at n. 402, 2451, 2943, 3216, 4492, 4493. That by the gate of a city is signified, in the same sense, a doctrine by which there is an entrance into the church, n. 2943, 4447, 4478. And that therefore the elders sat in the gates of the city, and judged, *ibid.* That to go out at the gate is to recede from doctrine, n. 4492, 4493. That cities and palaces are represented in heaven, when the angels converse on matters of doctrine, n. 3216.

—Be ye glad and rejoice for ever in that which I create; for, behold, I create *Jerusalem* a rejoicing, and her people a joy: and I will rejoice in *Jerusalem*, and joy in my people.—The wolf and the lamb shall feed together:—they shall not hurt nor destroy in all my holy mountain” (lxv. 17—19. 25). This chapter also treats of the coming of the Lord, and of the church that was to be established by him; which was not established with those who dwelt in the natural Jerusalem, but with such as were out of it. It is this church which is signified by the Jerusalem that should be a rejoicing to the Lord, and whose people should be to him a joy; where, also, the wolf and the lamb should feed together, and where they should do no hurt. Here also it is said, as in the Revelation, that the Lord would create a new heaven and a new earth; which expressions have, in both places, a similar meaning: it is also said, that he would create Jerusalem. Again: “Awake, awake! put on thy strength, O Zion; put on thy beautiful garments, O *Jerusalem*, the holy city: for henceforth there shall no more come into thee the uncircumcised, and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem.—My people shall know my name in that day,—that I am he that doth speak, Behold it is I.—Jehovah hath comforted his people, he hath redeemed Jerusalem” (lii. 1, 2, 6, 9). This chapter also treats of the coming of the Lord, and of the church to be established by him: wherefore, by that Jerusalem into which the uncircumcised and unclean should no more enter, and which the Lord should redeem, is signified the church; and by Jerusalem, the holy city, the church as to doctrine from the Lord. So in Zephaniah: “Sing, O daughter of Zion;—rejoice with all the heart, O daughter of *Jerusalem*.—The king of Israel—is in the midst of thee. Thou shalt not see evil any more.—Jehovah thy God—will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.—I will make you a name and a praise among all people of the earth” (iii. 14, 15, 17, 20). Here likewise the subject is the Lord, and the church to be founded by him; over which the King of Israel, who is the Lord, will rejoice with joy, and exult with singing; in whose love he will rest, and which he will make a name and a praise among all the people of the earth. So in Isaiah: “Thus saith Jehovah, thy Redeemer, and he that formed thee,—to *Jerusalem*, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built” (xliv. 24, 26). And in Daniel: “Know therefore and understand, that from the going forth of the commandment to restore and to build *Jerusalem*, unto the Messiah the Prince, shall be seven weeks” (ix. 25). That by Jerusalem is here also meant the church, is evident, because this was restored and established by the Lord, but not so Jerusalem, the metropolis of the Jews. By Jerusalem is signified the church from the Lord also in the following passages: in Zechariah: “Thus saith Jehovah, I am

returned unto Zion, and will dwell in the midst of *Jerusalem*: and *Jerusalem* shall be called the City of truth; and the mountain of Jehovah of hosts, the Holy Mountain" (viii. 3, 20—23). In Joel: "So shall ye know that I am Jehovah your God, dwelling in Zion, my holy mountain. Then shall *Jerusalem* be holy.—And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk;—and *Jerusalem* shall remain from generation to generation" (iii. 17, 18, 20). In Isaiah: "In that day shall the branch of Jehovah be beautiful and glorious.—And it shall come to pass, that he that is left in Zion, and he that remaineth in *Jerusalem*, shall be called holy; even every one that is written among the living in *Jerusalem*" (iv. 2, 3). In Micah: "In the last days it shall come to pass, that the mountain of the house of Jehovah shall be established in the top of the mountains:—for the law shall go forth of Zion, and the Word of Jehovah from *Jerusalem*.—Unto thee shall it come, even the first dominion, the kingdom shall come to the daughter of *Jerusalem*" (iv. 1, 2, 8). In Jeremiah: "At that time they shall call *Jerusalem* the throne of Jehovah, and all nations shall be gathered—to the name of Jehovah to *Jerusalem*: neither shall they walk any more after the imagination of their evil heart" (iii. 17). In Isaiah: "Look upon Zion, the city of our solemnities. Thine eyes shall see *Jerusalem* a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken" (xxxiii. 20). Not to mention many other places; as in Isaiah xxiv. 23; xxxvii. 32; lxvi. 10—14; in Zech. xii. 3, 6, 8—10; xiv. 8, 11, 12, 21; in Malachi iii. 4; in David, Psalm cxxii. 1—7; Psalm cxxxvii. 5, 6. That by *Jerusalem*, in these places, is meant the church which was to be, and which became established by the Lord, and not the *Jerusalem* inhabited by the Jews in the land of Canaan, may also appear from those passages in the Word, where it is said of the latter, that it would be wholly ruined, and that it would be destroyed; as Jeremiah v. 1; vi. 6, 7; vii. 17, 20, etc.; viii. 5—7, etc.; ix. 11, 13, etc.; xiii. 9, 10, 14; xiv. 16; Lam. i. 8, 9, 15, 17; Ezek. iv. 1 to the end; v. 9 to the end; xii. 18, 19; xv. 6—8; xvi. 1 to the end; xxiii. 1—39; and Matt. xxiii. 37, 39; Luke xix. 41—44; xxi. 20—22; xxiii. 28—30: and in many other places.

65. When it is said in the Revelation, "*I saw a new heaven and a new earth*;" and afterwards, "*Behold, I make all things new*;" nothing else is meant than that in the church now to be established by the Lord, *there will be new doctrine*, which did not exist in the former church. The reason why this doctrine was not discerned before is, because if it had been seen it would not have been received: for the last judgment was not as yet accomplished, prior to which the power of hell prevailed over

the power of heaven, as was observed above; wherefore, if the doctrine had been before delivered, even from the mouth of the Lord, it would not have remained with men; nor indeed will it now remain with any but those who in worship approach the Lord alone, and acknowledge him as the God of heaven and earth.* This same doctrine was indeed before delivered in the Word; but as the church, not long after its first establishment, was turned into Babylon,† and since then, among others, into Philistia, that doctrine could not be seen from the Word; for the church always looks at the Word from its own religious principles and doctrines.

The new things which are discovered in this little work, are in general these. I. That God is One in Person and in Essence; and that the Lord is that God. II. That the whole Sacred Scripture treats of him alone. III. That He came into the world to subdue the hells, and to glorify his Humanity; and that he accomplished both by admitting temptations to assail him, and fully by the last of them, which was the passion of the cross: by this he became a Saviour and Redeemer; and again by this, merit and righteousness belong to him alone. IV. That he fulfilled the whole of the law, which means that he fulfilled the whole of the Word. V. That he did not take away the sins of mankind by the passion of the cross, but that he bore them, in his character of prophet; that is, he suffered a representation of the church to be made in himself, in respect to the manner in which it had maltreated the Word. VI. That the imputation of his merit is a phrase without meaning, unless it be understood to denote the remission of sins after repentance. These are contained in this little work: in the treatises *on the Sacred Scripture, the Doctrine of Life, the Doctrine of Faith, and on the Divine Love and Divine Wisdom* still more new truths will be shewn.

* See above, n. 61.

† By Babylon, or Babel, as the author has shewn in other parts of his works, is spiritually signified corrupt worship, in which self-love and the love of the world have dominion. By Philistia, or the Philistines, is signified the doctrine of faith separate from charity.

NINE QUESTIONS,
CHIEFLY RELATING TO
THE LORD, THE TRINITY, AND THE HOLY SPIRIT,
PROPOSED BY THE
REV. T. HARTLEY, A.M.
Late Rector of Winwick in Northamptonshire,
TO
EMANUEL SWEDENBORG :
WITH HIS ANSWERS.

Question I. IN what sense did the Lord call himself the SON OF MAN, if he only took flesh from his mother, and not a rational soul? Had the human sonship respect only to the human flesh?

Answer. The Lord called himself the Son of Man because he was the Word, or Divine Truth, even as to his Humanity; for the title "Son of Man," in the spiritual sense, signifies the truth of the church derived from the Word. The same was signified by the term "prophet," because the prophets taught truths derived from the Word: wherefore the Lord, who in a supereminent degree was THE PROPHET, and also THE WORD, and thence Divine Truth, called himself, as to his Humanity, the Son of Man. Hence it is that, throughout the prophets, and also in David, where the subject is the devastation of truth in the church, it is said that the Son of Man does not abide there: and hence also it is, that the prophets themselves were likewise called sons of man, as Ezek. (ii. 1, 3, 6, 8; iii. 1, 3, 4, 10, 17, 25: and very frequently in the succeeding chapters); so also was Daniel. This is

shewn by the quotation of many passages in the *Doctrine of the New Jerusalem respecting the Lord*.

Question II. Had the Lord his rational soul from Jehovah the Father, to which was united the Divine Esse, whence he became very God and very Man?

Answer. The Lord from eternity, or Jehovah, was Divine Love and Divine Wisdom; and he then had a Divine Celestial and a Divine Spiritual, but not a Divine Natural before he assumed the Humanity; and as the rational is only predicated of the celestial-and-spiritual-natural, therefore Jehovah the Lord, by the assumption of the Humanity, did also put on the Divine Rational. Before the assumption of the Humanity, he had a Divine Rational; but it then existed by influx into the angelic heaven; and when he manifested himself in the world, he had it by an angel whom he filled with his Divinity; for the Essence purely Divine,—which, as just stated, was the purely Divine Celestial and Divine Spiritual Essence,—transcends both the angelic and the human rational. But the nature of the Divine Rational which existed by influx may be concluded from the answer to the 6th question below. Luther and Melancthon teach, that in Christ Man is God and God is Man; which is also agreeable to the Sacred Scripture: * but Calvin denied this, and merely affirmed that Christ is God and Man.

Question III. Was there not always a Trinity in the Divine Nature, to be understood in this manner, viz., Divine Love, Divine Wisdom, and the Quickening Spirit, or Holy Proceeding?

Answer. The Divine Trinity in one Person is to be understood as soul, body, and proceeding operation, which together constitute one essence; for the one is from the other, consequently the one belongs to the other. There is a similar trinity in every individual man, which together constitutes one person, namely, the soul, body, and proceeding operation. But in a man this trinity is finite, for a man is only an organ of life; whereas in the Lord the Trinity is Infinite, and thus Divine, for the Lord is life itself even with respect to his Humanity; as he himself teaches in John (chap. v. 26; xiv. 6; and elsewhere).

Question IV. Does not the Son, by whom Jehovah is said to have created the worlds (Heb. i. 2), signify the same thing as the Divine Wisdom in Jerem. x. 12; li. 15; so that the Essential Wisdom, or *Logos* of God, in first principles, is now become the Truth, or *Logos* of God, in ultimates?

* See the *True Christian Religion*, n. 137.

Answer. That the Lord, that is, the Word or Divine Truth, by which all things were made that were made, and by which the world was created (John i. 3, 10), was the Divine Wisdom, which with the Divine Love constitutes the Divine Essence, and thus one and the same God, is a natural consequence; for Divine Wisdom is also Divine Truth, since all things appertaining to wisdom are truths, and wisdom produces nothing but truths, it containing in itself all truths, according to Jeremiah x. 12, and li. 15. The same is also understood by that passage in David, Psalm xxxiii. 6. The spirit or breath of the Lord's mouth also is wisdom; and the word there mentioned is the Divine Love and Divine Wisdom together; for it is said, "*And the Word was God*" (John i. 1).

Question V. Is not the Holy Spirit in the New Testament the same as the Spirit of God in the Old Testament, with this only difference, that before the Lord's incarnation it proceeded from the Divine Esse or Jehovah immediately, or mediately by angels; and after the incarnation, through the Son or the Divine Humanity?

Is not the Holy Spirit the same as the sphere of God?

Answer. The Spirit of God and the Holy Spirit are two distinct things. The Spirit of God neither did nor could operate on a man, otherwise than imperceptibly; whereas the Holy Spirit, which proceeds solely from the Lord, operates on a man perceptibly, and enables him to comprehend spiritual truths after a natural manner: for to the Divine Celestial and the Divine Spiritual (Degrees) the Lord has united the Divine Natural also, by which he operates from them. Besides, the term "Holy," in the Word, is solely predicated of the Divine Truth, consequently of the Lord, who is the Divine Truth, not only in the celestial and spiritual sense, but also in the natural sense: wherefore it is said in the Revelation, that the Lord alone is holy (xv. 3, 4).^{*} It is also said in John: "The Holy Spirit was not yet, because Jesus was not yet glorified" (vii. 39).

The Holy Spirit is the same as the Divine Sphere, if by this be meant the Divine Love and the Divine Wisdom, which two proceed from Jehovah the Lord out of the sun of the angelic heaven, like heat and light from the sun of the natural world, and compose its sphere: for the heat proceeding out of the sun of the angelic heaven is in its essence love, and the light thence is in its essence wisdom; to which two the heat and light proceeding out of the sun of the natural world correspond.

Question VI. Was the Divine Humanity of Jehovah, before the incarnation, a person subsisting by itself, as the *existere*, form,

^{*} See moreover the *Apocalypse Revealed*, n. 137.

or body of God ; or was it an angelic form, occasionally assumed for the purpose of manifestation ?

Does it not follow, that the Divine Humanity before the incarnation was different from the Divine Humanity which now is since the incarnation, seeing the Divine Trinity is in the person of the Lord ?

Answer. Before the incarnation there was not any Divine Humanity, except a representative one by means of some angel, whom Jehovah the Lord filled with his spirit, as has been said above ; and as that was a representative one, so all things of the church at that time were representatives, and like shadows ; but after the incarnation representatives ceased, like the shadows of evening or night at the rising of the sun. But the representative Humanity, in which Jehovah was then manifested in the world, before his actual advent, was not of such efficacy as that it could spiritually enlighten men ; wherefore illumination was then effected only by types and figures.

Question VII. May not the Trinity be properly said to be one and the same Lord under three characters, distinctions of office, or relations towards men, namely, as Creator, Redeemer, and Sanctifier,—as Father, Son, and Holy Spirit,—as Divine Esse, Divine Humanity, and Holy Proceeding ; not as three Persons, which would of necessity be making three Gods ?

Answer. The most Holy Trinity in one Person is to be apprehended as the Divine Esse, the Divine Humanity, and the Divine Proceeding, and thus as soul, body and operation thence proceeding, altogether as described in the Memorable Relation inserted in the work, entitled, *The True Christian Religion*.* As productions from these, follow in their order, creation, redemption, and regeneration ; for creation is the attribute of the Divine Esse, redemption is the attribute of the Divine Humanity from the Divine Esse, and regeneration is the attribute of the Holy Spirit, which is the primary power or operation of the Divine Humanity from the Divine Esse ; agreeably to what is said in *The True Christian Religion*.†

Question VIII. It is said in 1 Cor. xv. 55, “The first man Adam was made a living soul ;” and in the genealogy in Luke iii. he is placed first after God, thus, “*Who was the son of God.*” Does not the regarding Adam as a church contradict this ?

Answer. In the genealogy in Luke, it is said, that Adam was “of God,” that is, created by God, and not the Son of God.

Question IX. If there was no individual man called Noah, how

* No. 188.

† No. 153—155.

comes it to be said in Ezek. xiv. 14, "Though these three men, Noah, Daniel, and Job," etc. ?

[I lay no great stress upon these two questions, (says Mr. Hartley,) but I had a mind to propose them.]

Answer. The reason why Noah is mentioned in Ezek. xiv. is, because he was mentioned in Genesis, and hence the same is signified in the prophet as in Moses ; namely that the man with his three sons were significative of the succeeding church ; on which subject see what is said in the *Arcana Cœlestia*.

THE DOCTRINE
OF
THE NEW JERUSALEM
CONCERNING THE
SACRED SCRIPTURE.

I.—THAT THE SACRED SCRIPTURE, OR THE WORD, IS DIVINE TRUTH ITSELF.

1. It is in the mouth of every one, that the Word is from God, is Divinely inspired, and therefore Holy. But still it has been unknown to this day where, in the Word, its Divinity resides; for in the letter it appears like a common writing, in a strange style, neither so sublime nor so lucid apparently as are some secular compositions. Hence it is, that the man who worships nature for God, or in preference to God, and consequently thinks from himself and his own selfhood, and not out of heaven from the Lord, may easily fall into error concerning the Word, and into contempt for it, saying within himself while he reads it, "What is this? What is that? Can this be Divine? Is it possible that God, whose wisdom is infinite, should speak thus? Where is its sanctity, or whence, but from superstition and thence persuasion?"

2. But he who thinks thus, does not reflect that Jehovah Himself, who is God of heaven and earth, spake the Word by Moses and the prophets, and that, consequently, it must be Divine Truth itself, since what Jehovah Himself speaks can be nothing else. Nor does he consider that the Lord, who is the same with Jehovah, spake the Word written by the Evangelists, many parts from his own mouth, and the rest from the spirit of his mouth, which is the Holy Spirit. Hence it is, as He Himself declares, that in His words there is life, that He is the light which enlightens, and that He is the truth. That Jehovah Himself spake the Word by the prophets, has been shewn in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, n. 52, 53. That the words which the Lord Himself spake in the writings of the Evangelists are life, is declared in John: "*The words that I speak unto you, they*

are spirit, and they are life" (John vi. 63); Jesus said to the woman at Jacob's well, "*If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of Him, and He would have given thee living water. Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life*" (John iv. 10, 14). By Jacob's well, the Word is here signified, as also in Deut. xxxiii. 28,—for which reason the Lord, who is the Word, sat there, and conversed with the woman;—and by water is signified the truth of the Word. Again, "*Jesus said, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water*" (John vii. 37, 38): Peter said unto Jesus, "*Thou hast the words of eternal life*" (vi. 68): Jesus said, "*Heaven and earth shall pass away; but my words shall not pass away*" (Mark xiii. 31). The reason why the words of the Lord are truth and life is, because He is the Truth and the Life, as He teaches in John: "*I am the Way, the Truth, and the Life*" (xiv. 6); and in another place: "*In the beginning was the Word, and the Word was with God, and the Word was God. In Him was life; and the life was the light of men*" (i. 1, 4). By the Word here is meant the Lord as to Divine Truth, in which alone there are life and light. It is on this account that the Word, which is from the Lord, and which is the Lord, is called "*A fountain of living waters*" (Jer. ii. 13; xvii. 13; xxxi. 9); "*A fountain of salvation*" (Isaiah xii. 3); "*A fountain*" (Zech. xiii. 1); and "*A river of water of life*" (Rev. xxii. 1); and it is said, that "*the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters*" (Rev. vii. 17). Besides, in other passages the Word is also called *the sanctuary*, and *the tabernacle*, wherein the Lord dwells with man.

3. The natural man, however, cannot be persuaded by these things to believe that the Word is Divine Truth itself, wherein are Divine Wisdom and Divine Life, since he judges of it by its style, in which they do not appear. Nevertheless, the style of the Word is the Divine style itself, with which no other style, however sublime and excellent it may seem, is at all to be compared. It is indeed as darkness to light. The style of the Word is such that it is holy in every sense, and in every word; yea indeed in some cases in the very letters themselves. Hence the Word conjoins man with the Lord, and opens heaven. There are two things which proceed from the Lord, Divine Love and Divine Wisdom, or what is the same, Divine Good and Divine Truth; for Divine Good is of the Divine Love itself, and Divine Truth is of the Divine Wisdom itself. The Word, in its essence, is both of these; and because, as just observed, it conjoins man with the Lord, and opens heaven, therefore the Word fills the man who reads it under the Lord's influence, and not from himself alone,

with the good of love and the truths of wisdom,—his will with the good of love, and his understanding with the truths of wisdom. Hence man has life through the Word.

4. Lest therefore mankind should remain in doubt whether such is the character of the Word, its internal sense has been revealed to me by the Lord,—which in its essence is spiritual, and which, to the external sense, which is natural, is as the soul to the body. This sense is the spirit which gives life to the letter. It will therefore shew forth the divinity and sanctity of the Word, and convince,—if he is willing to be convinced,—even the natural man.

II.—THAT IN THE WORD THERE IS A SPIRITUAL SENSE, HITHERTO UNKNOWN.

THIS subject shall be considered in the following order. 1. *What the spiritual sense is.* 2. *That this sense is in the whole, and in every particular, of the Word.* 3. *That it is on account of this sense that the Word is divinely inspired, and holy in every expression.* 4. *That hitherto this sense has been unknown.* 5. *And that henceforth it will be imparted to none but those who are in genuine truths from the Lord.*

5. 1. *What the spiritual sense is.*

The spiritual sense of the Word is not that which breaks forth as light out of the sense of the letter, while one is studying and explaining the Word, with intent to establish some particular tenet of the church. This sense is the literal sense of the Word. But the spiritual sense does not appear in the literal sense. It is within it, as the soul is in the body, or as thought is in the eyes, and affection in the countenance, which act as one, like cause and effect. It is this sense, chiefly, which renders the Word spiritual, for the use not only of men, but also of angels. By means of this sense, therefore, the Word communicates with the heavens.

6. From the Lord proceed the CELESTIAL, the SPIRITUAL, and the NATURAL, one after another. What proceeds from His Divine Love is called CELESTIAL, and is Divine Good; what proceeds from His Divine Wisdom is called SPIRITUAL, and is Divine Truth. The NATURAL is from both, and is their aggregate in the ultimate. The angels of the celestial kingdom, of whom the third or highest heaven is composed, are in that Divine sphere which proceeds from the Lord that is called celestial, for they are in the good of love from the Lord. The angels of the Lord's spiritual kingdom, of whom the second or middle heaven is composed, are in that Divine sphere which proceeds from the Lord

that is called spiritual, for they are in the truths of wisdom from the Lord.* But the men of the church on earth, are in the Divine-natural, which also proceeds from the Lord. Hence it follows, that the Divine, proceeding from the Lord to its ultimates, descends through three degrees, and is termed celestial, spiritual, and natural. The Divine which comes down from the Lord to men, descends through these three degrees; and when it has descended, it contains these three degrees within itself. Such is the nature of everything Divine; therefore, when it is in its last or ultimate degree, it is in its fulness. Such is the Word. In its ultimate sense it is natural, in its interior it is spiritual, and in its inmost celestial; and in each sense it is divine. That such is the nature of the Word does not appear in the sense of the letter, which is natural, for the reason that hitherto man in the world has known nothing concerning the heavens; and consequently has not known what is spiritual, and what celestial, nor hence the distinction between them and the natural.

7. The distinction between these degrees cannot be known, unless correspondence be known. For these three degrees are altogether distinct from each other, like end, cause, and effect, or like what is prior, posterior, and postreme; yet they make one by correspondences,—for the natural corresponds to the spiritual, and also to the celestial. What correspondence is, may be seen in the work on HEAVEN AND HELL, where it treats *concerning the correspondence of all things of heaven with all things of man*, n. 87—102; and *concerning the correspondence of all things of heaven with all things of the earth*, n. 103—115. The same will further appear below, from examples adduced from the Word.

8. Since then the Word interiorly is spiritual and celestial, therefore it is written by pure correspondences. And what is written by pure correspondences, in its ultimate sense is written in such a style as that of the prophets and evangelists; which, although it may appear common, yet conceals within it Divine and all angelic wisdom.

9. 2. *That the Spiritual Sense is in the whole, and in every particular, of the Word.*

This cannot be better seen than by examples, such as the following; John says in the Revelation, “*I saw heaven opened, and behold a white horse, and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns, and He had a name written that no man knew but He Himself; and He was clothed with a vesture dipped in blood, and His name is called THE WORD OF GOD. And the armies*

* That there are two kingdoms of which the heavens consist, one of which is called the celestial kingdom, and the other the spiritual kingdom, may be seen in the work on HEAVEN AND HELL, n. 20—28.

which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And He hath on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS. And I saw an angel standing in the sun, and He cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great" (xix. 11—18). No one can know what these things signify, except from the spiritual sense of the Word; and no one can know the spiritual sense, but from the science of correspondences; for all the above words are correspondences, and not one word there is without a meaning. The science of correspondences teaches what is signified by the white horse, what by Him who sat thereon, what by His eyes which were as a flame of fire, what by the crowns which were upon His head, what by His vesture dipped in blood, what by the white linen in which they were clothed who were of His army in heaven, what by the angel standing in the sun, what by the great supper to which they should come and gather themselves, and what by the flesh of kings, and captains, and others, which they should eat. The signification of these particulars, in the spiritual sense, may be seen in the little work on the WHITE HORSE, where they are explained. It is therefore unnecessary further to explain them here. In that work it is shewn that the Lord is here described as to the Word; and that by His eyes, which were as a flame of fire, and by the crowns which were upon His head, and by the name which no one knew but Himself, are signified the spiritual sense of the Word, and that no one can know it but the Lord Himself and he to whom He wills to reveal it; also, that by His vesture dipped in blood is signified the natural sense of the Word, which is the sense of its letter, to which violence has been done. That it is the Word which is thus described, is very evident, for it is said, *His name is called THE WORD OF GOD*; and that it is the Lord who is meant, is equally clear, for it is said that the name of Him who sat on the white horse was written, *KING OF KINGS AND LORD OF LORDS*. That the spiritual sense of the Word is to be opened at the end of the church, is signified, not only by what is said of the white horse and of Him who sat thereon, but also by the great supper to which all were invited to come, by the angel standing in the sun, and to eat the flesh of kings and of captains, of mighty men, of horses, and of them that sat on them, and of all both free and bond. All these expressions would be empty words, and without life and spirit, unless there were a spiritual sense within them, as the soul is within the body.

10. In the Revelation, chap. xxi., the Holy Jerusalem is thus

described. It is said *that there was a light in her like unto a stone most precious, like a jasper-stone, shining like a crystal; that she had a wall great and high, having twelve gates, and over the gates twelve angels, and the names written thereon of the twelve tribes of the children of Israel; that the wall was a hundred and forty-four cubits, which is the measure of a man, that is, of an angel; that the building of the wall was of jasper, and the foundations of all precious stones,—of jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth, and amethyst; that the twelve gates were twelve pearls; that the city itself was pure gold, like transparent glass; that it was four square; and that the length, breadth, and height thereof were equal,—twelve thousand furlongs; with many other particulars.* It is clear that all these things are to be understood spiritually, from the consideration, that by the Holy Jerusalem is meant a new church, which is to be established by the Lord, as is shewn in THE DOCTRINE OF THE LORD, n. 62—65. And since the church is here signified by Jerusalem, it follows that all things spoken of it as a city,—concerning its gates, its wall, the foundations of its wall, and their measures,—contain a spiritual sense; for those things which relate to the church, are spiritual. What the particular expressions signify, is explained in the work ON THE NEW JERUSALEM, n. 1. I therefore refrain from a further explanation of them here. It is sufficient to know from thence, that there is a spiritual sense within every particular of the description, as the soul is within the body; and that without this sense nothing in relation to the church would be understood in the things there written; as for instance, where it is said that the city was of pure gold, that its gates were of pearls, its wall of jasper, the foundations of its wall of precious stones, that its wall was a hundred and forty-four cubits, which is the measure of a man, that is of an angel, and that the city was in length, breadth, and height, twelve thousand furlongs, and so on. But whoever, by means of the science of correspondences, has obtained a knowledge of the spiritual sense, will understand these things,—that the wall and its foundations signify doctrine from the literal sense of the Word; and that the numbers twelve, one hundred and forty-four, and twelve thousand, signify similar things, that is, all the truths and goods of the church in one complex.

11. In the Revelation, chap. vii., it is said, *that there were sealed one hundred and forty-four thousand,—twelve thousand of each tribe of Israel,—of the tribe of Judah, of the tribe of Reuben, of Gad, of Ashur, of Naphtali, of Manasses, of Simeon, of Levi, of Issachar, of Zebulon, of Joseph, and of Benjamin.* The spiritual sense of these words, is that all are saved in whom the Lord has established His church; for, in the spiritual sense, to be marked in the forehead, or sealed, signifies to be acknow-

ledged by the Lord, and saved. By the twelve tribes of Israel are signified all of that church;—twelve, twelve thousand, and one hundred and forty-four thousand signify all; Israel signifies the church; and each particular tribe some specific principle or quality of the church. He who does not know the spiritual sense of these words might imagine that only a certain number are to be saved, and these only from the Israelitish and Jewish nation.

12. Again, in the Revelation, chap. vi., it is said, *that when the Lamb opened the first seal of the book, there went forth a white horse, and that he who sat thereon had a bow, to whom a crown was given; that when he opened the second seal there went forth a red horse, and that to him who sat thereon was given a great sword; that when he opened the third seal, there went forth a black horse, and that he who sat thereon held in his hand a pair of balances; and that when he opened the fourth seal, there went forth a pale horse, and that the name of him who sat thereon was Death.* What these things mean can only be unfolded by the spiritual sense; and this is fully disclosed when it is known what is signified by the opening of the seals, by the horses, and the other particulars mentioned. By these things are described the successive states of the church, as to the understanding of the Word, from its beginning to its end. The opening of the seals of the book by the Lamb, signifies the manifestation of those states of the church by the Lord. A horse signifies the understanding of the Word; the white horse, the understanding of truth from the Word, in the first state of the church; the bow of him who sat upon that horse, signifies the doctrine of charity and faith combating against false principles; the crown, eternal life, the reward of victory. The red horse signifies the understanding of the Word destroyed, as to the principle of good, in the second state of the church; the great sword, falsity, combating against truth. The black horse signifies the understanding of the Word destroyed, as to the principle of truth, in the third state of the church; the pair of balances, the estimation of truth so little that there is scarcely any. The pale horse signifies the understanding of the Word annihilated, by evils of life and falsities thence derived, in the fourth or last state of the church; and death signifies eternal damnation. That such is the signification of these things in the spiritual sense, is not apparent in the sense of the letter, or natural sense. Unless therefore the spiritual sense were once opened, the Word, as to this passage, and as to the rest of the Apocalypse, would be closed, so completely that at length no one would know where the Divine Holiness therein lay concealed. It is equally so, in respect to what is signified by the four horses and the four chariots that came forth from between two mountains of brass, in Zechariah vi. 1—8.

13. Again, in the Revelation, chap. ix., it is written, “*The*

fifth angel sounded, and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit; and he opened the bottomless pit, and there arose a smoke out of the pit as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit; and there came out of the smoke locusts upon the earth, and unto them was given power as the scorpions of the earth have power. The shapes of the locusts were like unto horses prepared for battle; and on their heads were as it were crowns like gold; and their faces were as the faces of men, and they had hair as the hair of women, and their teeth were as the teeth of lions; and they had breast-plates as of iron; and the sound of their wings was as the sound of many chariots running to battle; and they had tails like scorpions, and there were stings in their tails; and their power was to hurt men five months. And they had a king over them, who is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue he hath his name Apollyon."

Neither would any one be able to understand these things unless the spiritual sense were laid open to him; for nothing here is said in vain, but all things, even to the least particulars, are significative. The subject here treated of is the state of the church when all knowledges of truth from the Word are destroyed, and consequently man, having become sensual, persuades himself that falsities are truths. By a star fallen from heaven, are signified the knowledges of truth destroyed; by the sun and air being darkened is signified the light of truth made darkness; by locusts which came forth out of the smoke of the pit, are signified falsities in the extremes,—such as are with those who have become sensual, and who see and judge all things from fallacies; by a scorpion is signified their persuasive [power]. That the locusts appeared as horses prepared for battle, signifies their ratiocinations, as from the understanding of truth; that the locusts had crowns like gold upon their heads, and faces as the faces of men, signifies that they appeared to themselves as conquerors, and wise; they having hair as the hair of women, signifies that they appeared to themselves as if they were in the affection of truth; their having teeth as the teeth of lions, signifies that sensual things, which are the ultimates of the natural man, appeared to them as if they had power over all things; their having breast-plates as breast-plates of iron, signifies argumentations grounded in fallacies, by which they fight and prevail; that the sound of their wings was as the sound of chariots running to battle, signifies ratiocinations, as from truths of doctrine from the Word, for which they were to combat; their having tails like scorpions, signifies persuasions; their having stings in their tails, signifies the cunning arts of deceiving thereby; their having power to hurt men five months, signifies that they induce a kind of stupor on those who are in the

understanding of truth and in the perception of good; their having a king over them, the angel of the bottomless pit, whose name is Abaddon, or Apollyon, signifies that their falsities were from hell, where they are who are merely natural, and in self-intelligence. This is the spiritual sense of these words, of which nothing appears in the sense of the letter. There is a like spiritual sense throughout the Revelation. It should be known, that in the spiritual sense all things have a regular connexion and coherence, to the perfect arrangement of which each particular expression in the literal or natural sense conduces; insomuch that if the least word were taken away, the connexion would be broken and the coherence perish. Lest this should be done, therefore, at the end of this prophetic book it is added, *that not a word shall be taken away* (Rev. xxii. 19). The case is similar in regard to the books of the prophets of the Old Testament; from which lest any thing should be taken away, it was affected by the Divine Providence of the Lord, that each particular therein, even to the letters, should be counted or numbered. This was done by the Masorites.

14. Where the Lord speaks to His disciples about the consummation of the age, which is the last time of the church, at the end of His predictions concerning its successive changes of state, He says, "*Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a trumpet and a great voice, and they shall gather together His elect from the four winds, from one end of the heavens to the other,*" (Matt. xxiv. 29—31). By these words, in the spiritual sense, it is not meant that the sun and moon would be darkened, that the stars would fall from heaven, that the sign of the Lord would appear in heaven, and that He would be seen in the clouds, and at the same time angels with trumpets; but by all these expressions are understood spiritual things relating to the church, concerning the state of which at its end these things are spoken. For, in the spiritual sense, by the sun which shall be darkened, the Lord is meant as to love; by the moon which shall not give her light, is meant the Lord as to faith; by the stars which fall from heaven, the knowledges of truth and good which would perish; by the sign of the Son of Man in heaven, the appearance of Divine Truth; by the tribes of the earth that shall mourn, the want of all truth, which is of faith, and of all good, which is of love; by the coming of the Son of Man in the clouds of heaven with power and glory, is meant the presence of the Lord in the Word, and revelation,—the clouds of heaven signify the literal sense of the Word, and glory, the spiritual sense; by the angels with a

trumpet and a great voice, is signified heaven, whence comes Divine Truth; by gathering together the elect from the four winds, from one extreme of heaven to the other, is signified a new church as to love and faith. That the darkening of the sun and moon, and the falling of the stars to the earth, are not here meant, is very evident from the prophets, by whom similar things are said concerning the state of the church when the Lord was about to come into the world. Thus in Isaiah it is written, "*Behold, the day of Jehovah cometh, cruel, both with wrath and fierce anger; for the stars of heaven, and the constellations thereof, shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine; and I will punish the world for their evil*" (xiii. 9—11). And in Joel: "*The day of Jehovah cometh, a day of darkness, and of thick darkness. The sun and the moon shall be darkened, and the stars shall withdraw their shining*" (ii. 1, 2; iii. 15). And in Ezekiel: "*I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light; all the bright lights of heaven will I make dark over thee, and set darkness upon thy land*" (xxxii. 7, 8). By the day of Jehovah is meant the advent of the Lord, which took place when there was no longer any good and truth, nor any knowledge of the Lord left in the church.

15. That it may be seen that the prophetical parts of the Word of the Old Testament, in many places, are not intelligible without a spiritual sense, I will only adduce a few passages. It is written in Isaiah, "*Then shall Jehovah of hosts raise up a scourge against Ashur, according to the smiting of Midian at the rock of Oreb; and his rod shall be upon the sea, which he shall lift up in the way of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck. He shall come against Aiath; he shall pass to Migron; against Michmash he shall direct his arms; they shall pass over Mebara; Gebah shall be a lodging to us; Ramah shall tremble; Gibeah of Saul shall flee. Wail with thy voice, O daughter of Gallim; hearken, O Laish, O wretched Anathoth. Madmenah shall be a wanderer; the inhabitants of Gebim shall gather themselves together. As yet there is not a day to stand in Nob; the mountain of the daughter of Zion, the hill of Jerusalem, shall shake her hand; Jehovah shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one*" (x. 26—34). In this passage mere names occur, from which no meaning can be drawn but by the aid of the spiritual sense; in which sense, all names in the Word signify things relating to heaven and the Church. From this sense it is gathered that these things signify, that the whole Church was devastated by means of scientifics perverting all truth, and confirming all falsity. It is written elsewhere in the same

prophet: "*In that day the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim; but they shall fly upon the shoulders of the Philistines toward the sea, they together shall spoil the sons of the east; Edom and Moab shall be the putting forth of their hand. Jehovah shall pronounce a curse against the tongue of the Egyptian sea, and with the vehemence of His spirit shall He shake His hand over the river, and shall smite it into seven streams, that it may become a way to go over with shoes; and there shall be a path for the remnant of His people which shall be left, from Assyria*" (xi. 13—16). Here also no one can see anything Divine unless he knows what is signified by each particular name, when yet the subject treated of is the advent of the Lord, and what shall then come to pass, as is clearly manifest from verses 1—10. Who then, without the aid of the spiritual sense, can see that by these things in their order, are signified that they who are in falsities from ignorance, and have not suffered themselves to be seduced by evils, will come to the Lord; that the church will then understand the Word; and that then falsities will be no longer hurtful to them. The case is similar in those passages where no names occur, as in Ezekiel: "*Thus saith the Lord Jehovah; Thou son of man, say unto the bird of every wing, and to every beast of the field, Assemble yourselves, and come; gather yourselves from every side to my sacrifice which I do sacrifice for you, a great sacrifice upon the mountains of Israel; that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth;—ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Ye shall be filled at my table with the horse and the chariot, with the mighty man, and with every man of war. Thus will I set my glory amongst the nations*" (xxxix. 17—21). He who does not know from the spiritual sense what is signified by a sacrifice, what by flesh, and blood, and what by a horse, a chariot, a mighty man, and a man of war, would not understand otherwise, from this passage, than that such things are to be eaten and drunken. But the spiritual sense teaches, that to eat the flesh and drink the blood of the sacrifice which the Lord Jehovah shall offer upon the mountains of Israel, signifies to appropriate to one's self Divine Good and Divine Truth from the Word; for the subject treated of is the calling together of all to the Lord's kingdom,—and in particular the establishment of the church, by the Lord, among the Gentiles. Who cannot see that flesh is not here meant by flesh, nor blood by blood?—as that men should drink blood till they are drunken, and that they should be filled with the horse, the chariot, the mighty man, and every man of war? So in a thousand other places in the prophets.

16. Without the spiritual sense no one could know why the

prophet Jeremiah was commanded to buy himself a girdle, and put it on his loins; and not to draw it through the waters, but to hide it in the hole of a rock by Euphrates (Jer. xiii. 1—7); or why the prophet Isaiah was commanded to loose the sackcloth from off his loins, and put off the shoe from off his foot, and go naked and barefoot three years (Isaiah xx. 2, 3); or why the prophet Ezekiel was commanded to pass a razor upon his head and upon his beard, and afterwards divide them, and burn a third part in the midst of the city, smite a third part with the sword, scatter a third part in the wind, and bind a little of them in his skirts, and at last cast them into the midst of the fire (Ezek. v. 1—4); or why the same prophet was commanded to lie upon his left side three hundred and ninety days, and upon his right side forty days, and to make himself a cake of wheat, and barley, and millet, and fitches, with cow's dung, and eat it; and in the meantime to raise a rampart and a mound against Jerusalem, and besiege it (Ezek. iv. 1—15); or why the prophet Hosea was twice commanded to take to himself a harlot to wife (Hosea i. 2—9; iii. 2, 3); and many like things. Moreover, who could know, without the spiritual sense, what is signified by all the things belonging to the tabernacle,—as by the ark, the mercy-seat, the cherubim, the candlestick, the altar of incense, the bread of faces on the table; and by its vails and curtains? Who could know, without the spiritual sense, what is signified by Aaron's garments of holiness,—by his coat, his cloak, the ephod, the urim and thummim, the mitre, and other things? Who without the spiritual sense, could know what is signified by all those things which were enjoined concerning burnt-offerings, sacrifices, meat-offerings, and drink-offerings; also concerning sabbaths and feasts? The truth is, that not the minutest thing of these was enjoined, which did not signify something relating to the Lord, to heaven, and to the church. From these few examples it may be clearly seen, that there is a spiritual sense in the whole, and in every particular, of the Word.

17. That the Lord, when He was in the world, spoke by correspondences,—thus, spiritually when He spoke naturally,—is evident from His parables, within the least expressions of which there is a spiritual sense. Let the parable of the ten virgins be taken for an example. He said, "*The kingdom of heaven is like unto ten virgins, who took their lamps, and went forth to meet the bridegroom; five of them were wise, and five were foolish. They that were foolish, took their lamps, and took no oil with them, but the wise took oil in their vessels with their lamps. Whilst the bridegroom tarried, they all slumbered and slept; and at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him. Then all those virgins arose, and trimmed their lamps; and the foolish said unto the wise, Give us of your oil, for our lamps are gone out; but the wise answered, saying, Not so, lest there be*

not enough for us and you ; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us ; but He answered and said, Verily I say unto you, I know you not” (Matt. xxv. 1—13). That there is a spiritual sense in all these particulars, and thence a Divine Holiness, can only be seen by those who know that a spiritual sense exists, and what it is. In the spiritual sense, by the kingdom of God is meant heaven and the church ; by the bridegroom, the Lord ; by the wedding, the marriage of the Lord with heaven and the church, by means of the good of love and of faith. By virgins, are signified those who are of the church ; by ten, all ; by five, some portion ; by lamps, the truths of faith ; by oil, the good of love ; by sleeping, and waking, the life of man in the world, which is natural, and his life after death, which is spiritual ; by buying, to procure for themselves ; by going to them that sell and buying oil, to procure for themselves the good of love, from others, after death ;—and because then it can no more be procured, therefore, although they came with their lamps and the oil they had bought to the marriage door, yet the bridegroom said unto them, “I know you not.” The reason is, because after his life in this world man remains such as he had been during that life. It is evident from these things, that the Lord spoke by pure correspondences, and this because He spoke from the Divine which was in Him, and was His.

That the bridegroom signifies the Lord, and the kingdom of heaven the church, and that the wedding signifies the marriage of the Lord with the church by means of the good of love and of faith ; that virgins signify those who are of the church ; ten, all ; five, some ; to sleep, a natural state ; to buy, to procure for themselves ; the door, entrance into heaven ; and not to know, when spoken by the Lord, not to be in His love ;—all this may be confirmed by many passages in the prophetic Word, where these expressions have a similar signification. It is because virgins signify those who are of the church, that the virgin and daughter of Zion, of Jerusalem, of Judah, and of Israel, are so frequently mentioned in the prophetic Word ; and because oil signifies the good of love, therefore all the holy things of the Israelitish church were anointed with oil. It is the same with the other parables, and with all the words which the Lord spoke, and which were written by the Evangelists. Hence it is that the Lord declares that His words are spirit and are life (John vi. 63). It is the same also with all the Lord’s miracles, which were Divine,—for they signified the various states of those with whom the church was to be re-established by the Lord. Thus when the blind received sight, it signified that they who were in ignorance of truth should receive understanding ; when the deaf received hearing,

it signified, that they who had heard nothing before concerning the Lord, and concerning the Word, should hearken and obey; when the dead were raised, it signified, that they who otherwise would have spiritually perished should become alive; and so on. This is meant by the Lord's reply to the disciples of John, who sent to ask whether it was He who should come: "*Go and shew John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them*" (Matt. xi. 3—5). Moreover, all the miracles narrated in the Word contain within them such things as relate to the Lord, to heaven, and to the church. Hence these miracles are Divine, and by this they are distinguished from miracles not Divine. These few examples are to illustrate what the spiritual sense is, and that it is in the whole, and in every particular of the Word.

18. III. *That it is on account of the spiritual sense that the Word is divinely inspired, and holy in every expression.* It is said in the church, that the Word is holy, and this because Jehovah God spoke it; but since its holiness is not apparent from the letter alone, he who once doubts of its holiness on that account, afterwards confirms himself when he reads the Word, by many things therein; for then he questions whether this can be holy, or that can be Divine. Lest therefore such doubts should infest many, and afterwards prevail, and thereby the conjunction of the Lord with the church in which the Word is should be destroyed, it has pleased the Lord now to reveal the spiritual sense, that it may be known where that holiness in the Word lies concealed. But this also may be illustrated by examples. Egypt, Assyria, Edom, Moab, the sons of Ammon, Tyre and Sidon, and Gog, are subjects frequently treated of in the Word. He who does not know that by the names of these nations are signified things of heaven and of the church, may be led into the error, that the Word treats much of nations and people, and but little concerning heaven and the church; thus, much of earthly, and little concerning heavenly things. But when he understands what is signified by them, or by their names, he may come out of this error into the truth. In like manner when he sees that gardens, groves, and woods, are so often mentioned in the Word; also the trees therein, as the olive, the vine, the cedar, the poplar, and the oak; and the lamb, the sheep, the goat, the calf, and the ox; likewise mountains, hills, valleys, fountains, rivers, waters, and many like things. He who knows nothing of the spiritual sense of the Word cannot believe otherwise than that only these things are meant; for he is not aware that by a garden, a grove, and a wood, are meant wisdom, intelligence, and science; that by the olive, the vine, the cedar, the poplar, and the oak, are meant the good and truth of the church, celestial, spiritual, rational, natural,

and sensual ; that by the lamb, the sheep, the goat, the calf, and the ox, are meant innocence, charity, and natural affection ; that by mountains, hills, and valleys, are meant the superior, inferior, and lowest things of the church ; and that by Egypt is signified science, by Assyria reason, by Edom the natural mind, by Moab the adulteration of good, by the sons of Ammon the adulteration of truth, by Tyre and Sidon the knowledges of truth and good, and by Gog external worship without internal. But when a man knows these significations, then he is able to conceive, that the Word treats only of heavenly things, and that earthly things are merely the subjects wherein these are contained.

Let this be illustrated, however, by an example from the Word. It is written in David, "*The voice of Jehovah is upon the waters ; the God of glory thundereth ; Jehovah is upon the great waters. The voice of Jehovah breaketh the cedars ; yea, Jehovah breaketh in pieces the cedars of Lebanon. He maketh them also to skip like a calf, Lebanon and Sirion, like the son of a unicorn. The voice of Jehovah diddeth as a flame of fire ; the voice of Jehovah shaketh the wilderness. Jehovah shaketh the wilderness of Kadesh. The voice of Jehovah maketh the hinds to calve, and uncovereth the forests ; but in His temple doth every one speak of his glory*" (Psalm xxix. 3—9). He who does not know that these things, as to every single word, are Divinely Holy, if he be a merely natural man, may say within himself, "What is this,—that Jehovah sitteth upon the waters, that by His voice He breaketh the cedars, that He maketh them to skip like a calf, and Lebanon like the son of a unicorn, that he maketh the hinds to calve?" and so on. For he knows not that the power of Divine Truth, or of the Word, is described by these things, in the spiritual sense. Yet in that sense, by the voice of Jehovah, which is here called thunder, is meant the Divine Truth, or the Word, in its power ; by the great waters upon which Jehovah sitteth, are meant the truths of the Word ; by the cedars, and by Lebanon, which He breaketh, and breaketh in pieces, are meant the falsities of the rational man ; by the calf, and the son of a unicorn, the falsities of the natural, and of the sensual man ; by a flame of fire, the affection of falsity ; by the wilderness, and the wilderness of Kadesh, the church where there is no truth and goodness ; by the hinds, which the voice of Jehovah maketh to calve, are meant the Gentiles who are in natural good ; and by the forests which He uncovereth, are meant the sciences and knowledges which the Word opens to them. It therefore follows, that "*In His temple every one speaketh of His glory ;*" by which is meant, that in the least particulars of the Word there are Divine truths ; for the temple signifies the Lord, and thence the Word, also heaven and the church ; and glory signifies Divine Truth. Hence it appears, that there is not an expression in this passage, which is not descriptive of the Divine power of the

Word against falsities of every kind among natural men, and of the Divine power in reforming the Gentiles.

19. There is within the Word a sense interior to this, which is called CELESTIAL, concerning which something was said above, n. 6; but this sense can scarcely be unfolded, for it does not so much enter into the thought of the understanding, as into the affection of the will. That there is this more interior sense within the Word, which is called celestial, is, because from the Lord proceed Divine Good and Divine Truth,—Divine Good from His Divine Love, and Divine Truth from His Divine Wisdom. Each is in the Word, for the Word is the Divine Proceeding; and because each is in the Word, therefore the Word vivifies those who devoutly read it. But we shall speak of this matter in the chapter where it will be shewn, that in the least things of the Word there is the marriage of the Lord and the church, and thence the marriage of good and truth.

20. IV. *That hitherto the spiritual sense of the Word has been unknown.* That all things in nature, in general and in particular, correspond to spiritual things, and likewise all things, in general and in particular, in the human body, has been shewn in the work on HEAVEN AND HELL, n. 87—105. But it has been unknown, hitherto, what correspondence is, although it was a subject very familiarly understood in the most ancient times. To those who then lived the science of correspondences was the science of sciences, and so universal that all their books and manuscripts were written by correspondences. The book of Job, which is an ancient book, is full of correspondences. The hieroglyphics of the Egyptians, and also the fabulous stories of highest antiquity, were nothing else. All the ancient churches were churches representative of heavenly things. Their rites, as also their statutes, according to which their worship was instituted, consisted of pure correspondences. In like manner, all things of the church among the sons of Jacob, their burnt-offerings and sacrifices, with all the particulars appertaining to them, were correspondences; likewise the tabernacle, and all things therein. So also their feasts, as the feast of unleavened bread, the feast of tabernacles, and the feast of first fruits; and the priesthood of Aaron and the Levites, as well as the garments of holiness of Aaron and his sons; and moreover, all the statutes and judgments which concerned their life and worship. And because Divine things present themselves in the world by correspondences, therefore the Word was written by pure correspondences. For the same reason also, the Lord spoke by correspondences, because He spoke from His Divine; for that which is from the Divine descends into nature in forms that correspond with the Divine, and which then contain in their bosoms Divine things, which are called celestial and spiritual.

21. I have been instructed, that the men of the Most Ancient

Church, which was before the flood, were of a genius so celestial that they held converse with the angels of heaven, and that it was by means of correspondences that they had the power of holding such converse. Thence the state of their wisdom became such, that, whatever they saw in the world, they not only thought naturally concerning it, but at the same time also spiritually, thus in union with the angels. I have been instructed moreover, that ENOCH,—who is mentioned in Genesis, chap. v. 21—24,—with his associates, collected correspondences from their lips, and transmitted the knowledge of them to posterity; that in consequence of this, the science of correspondences was not only known, but also cultivated, in many kingdoms of Asia, especially in the land of Canaan, Egypt, Assyria, Chaldea, Syria, Arabia, Tyre, Sidon, and Nineveh; and that thence, from the maritime places, it was conveyed into Greece, where it was changed into fable, as may appear from the works of the most ancient writers of that country.

22. But when in process of time the representative things of the church, which were correspondences, were converted into things idolatrous and also magical, the science of correspondences, by the Divine providence of the Lord, was gradually blotted out of remembrance, and among the Israelitish and Jewish people was utterly extinguished and lost. The worship indeed of that people consisted of pure correspondences, and was therefore representative of heavenly things; but still they did not know what anything signified, for they were altogether natural men, and therefore were neither willing nor able to know anything concerning spiritual things, nor hence anything concerning correspondences.

23. The reason why the idolatries of the nations, in ancient times, derive their origin from the science of correspondences, was, because all things that appear upon the earth have a correspondence, thus, not only trees, but also beasts and birds of every kind, as well as fishes, and all other things. The ancients, who were in the science of correspondences, made themselves images which corresponded with heavenly things; and they were delighted with them, because they signified such things as are of heaven and thence of the church. And therefore they placed them not only in their temples, but also in their houses,—not to worship them, but in remembrance of the heavenly things which they signified. Hence in Egypt, and elsewhere, there were images of calves, oxen, and serpents, and of children, old men, and virgins,—because calves and oxen signified affections and powers of the natural man; serpents, the prudence of the sensual man; children, innocence and charity; old men, wisdom; and virgins, affections of truth; and so on. Their posterity,—when the science of correspondences was forgotten,—because they found the images and emblems set up by their fathers in and about their

temples, began to revere them as holy, and at length to worship them as deities.

So with other nations, as with the Philistines in Ashdod, whose god Dagon (concerning which, see 1 Sam. v. 1 to the end) was, in its upper part like a man, and in its lower part like a fish. This image was devised because a man signifies intelligence, and a fish science, which make one. For the same reason, the ancients worshipped in gardens and in groves, according to the kinds of trees therein, and also on mountains and hills; for gardens and groves signified wisdom and intelligence, and each particular tree something relating thereto; as the olive, the good of love; the vine, truth from that good; the cedar, rational good and truth. A mountain signified the highest heaven; and a hill, the heaven beneath.

The science of correspondences remained among many eastern nations, even until the advent of the Lord, as is evident from the wise men of the east who came to the Lord at His nativity; wherefore a star went before them, and they brought with them gifts, gold, frankincense, and myrrh (Matt. ii. 1, 2, 9—11). For the star which went before them signified knowledge from heaven; gold, signified celestial good; frankincense, spiritual good; and myrrh, natural good; from which three is all worship. But still among the Israelitish and Jewish people the science of correspondences was entirely unknown, though all things of their worship, and all the statutes and judgments given them by Moses, and all things of the Word, were pure correspondences. The reason was, because they were idolaters at heart, and of such a character, that they were not even willing to know that anything belonging to their worship had a celestial and spiritual signification; for they desired that all those things should be holy of themselves, and exclusively for them. If therefore celestial and spiritual things had been revealed to them, they would not only have rejected, but would also have profaned them. On this account heaven was so closed to them, that they scarcely knew that there was such a thing as eternal life. That this was the case is clearly evident from the fact that they did not acknowledge the Lord, although the whole Sacred Scripture prophesied concerning Him, and foretold His coming; and they rejected Him for this sole cause, that He taught them concerning a heavenly, and not an earthly kingdom; for they wanted a Messiah who would exalt them above all the nations in the whole world, and not any Messiah who should provide for their eternal salvation. They affirm, moreover, that the Word contains within itself many arcana, which are called mysteries; but they are unwilling to know that those arcana relate to the Lord. They are willing to know, however, when it is said that they relate to gold.

24. The reason why the science of correspondences, by which

the spiritual sense of the Word is opened, was not disclosed after these times, was, because the Christians of the primitive church were men of so great simplicity, that it could not be revealed to them; for if revealed it would have been of no use to them, neither would they have understood it. After those first ages of Christianity, darkness arose upon the whole Christian world, in consequence of the papal dominion; and they who are subject to it, and have confirmed themselves in its false doctrines, are neither able nor willing to receive anything spiritual, nor, consequently, to understand what is the correspondence of natural things with spiritual in the Word. For thereby they would be convinced, that by Peter is not meant Peter, but the Lord as a Rock; and they would also be convinced, that the Word even to its inmost is Divine, and that the papal decrees relatively are nothing. And after the reformation, because men began to separate faith from charity, and to worship God under three persons,—thus, three gods, whom they conceived to be one,—then heavenly truths were hidden from them; for if they had been revealed they would have falsified them, and applied them to faith alone, and none of them to charity and love. Thus they also would have closed heaven to themselves.

25. The reason why the spiritual sense of the Word is at this day laid open by the Lord, is, because the doctrine of genuine truth is now revealed; and this doctrine, and no other, agrees with the spiritual sense of the Word. This sense also is signified by the appearance of the Lord in the clouds of heaven with glory and power. (See Matthew xxiv. 30, 31; which chapter treats of the consummation of the age, by which is meant the last time of the church). The opening of the Word as to its spiritual sense was promised also in the Revelation. It is there meant by the white horse, and by the great supper to which all are invited (chap. xix. 11—18). That for a long time the spiritual sense will not be acknowledged, and that this is owing entirely to those who are in falsities of doctrine, especially concerning the Lord, and therefore do not admit truths, is meant by the beast, and by the kings of the earth, in the Revelation, who were about to make war with him that sat upon the white horse (chap. xix. 19); by the beast are meant the Roman Catholics (as in chap. xvii. 3); and by the kings of the earth are meant the Reformed, who are in falsities of doctrine.

26. V. *That henceforth the spiritual sense of the Word will be imparted to none but those who are in genuine truths from the Lord.* The reason is, because no one is able to see the spiritual sense, except from the Lord alone, and unless he be principled in genuine truths from Him. For the spiritual sense of the Word treats only of the Lord and of His kingdom; and this is the sense in which His angels in heaven are, for it is His Divine

Truth there. This it is possible for man to violate, if he be in the science of correspondences, and disposed thereby to explore the spiritual sense of the Word in reliance upon his own intelligence; for by some correspondences with which he is acquainted he is able to pervert the sense of it, and to force it even to the confirmation of that which is false. This would be to do violence to the Divine Truth, and also to heaven. Wherefore, if any one purposes to open that sense of himself, and not under the Lord's influence, heaven is closed. In this case the man either sees nothing or becomes spiritually insane.

Another reason is, because the Lord teaches every one by means of the Word, and teaches through those truths which the man already has, not infusing new truths immediately. Unless, therefore, a man be principled in Divine Truths, or if only in a few truths and at the same time in falsities, he may by these falsify truths,—as it is well known is done by every heretic, with regard to the literal sense of the Word. Lest therefore any one should enter into the spiritual sense of the Word, or into genuine truth, which that sense is, and pervert it, guards are set by the Lord, which are understood in the Word by cherubim. This was represented to me in the following manner: "It was granted me to see great purses, having the appearance of bags, in which silver was stored up in great abundance; and as they were open, it seemed as if any one might take out, yea, steal away, the silver therein deposited. But near those purses sat two angels as guards. The place where they were laid appeared like a manger in a stable. In an adjoining apartment were seen modest virgins with a chaste wife; and near that apartment stood two infants, and it was said that they should be sported with, not in a childish manner, but according to wisdom. Afterwards there appeared a harlot; then a horse lying dead. On seeing these things I was instructed, that thereby was represented the literal sense of the Word, in which is the spiritual sense. The large purses full of silver signified knowledges of truth in great abundance. Their being open, and yet guarded by angels, signified that every one might take thence knowledges of truth, but that it was protected lest any one should falsify the spiritual sense, in which are naked truths. The manger in a stable, in which the purses lay, signified spiritual instruction for the understanding. This is the signification of a manger, because the horse that feeds therein signifies the understanding. The modest virgins who were seen in the adjoining apartment, signified affections of truth; and the chaste wife the conjunction of good and truth. The infants signified the innocence of wisdom therein. They were angels from the third heaven, who all appear as infants. The harlot, with the dead horse, signified the falsification of the Word by many at this day, whereby all understanding of truth is destroyed. A harlot signifies falsification, and a dead horse, no understanding of truth.

III.—THAT THE LITERAL SENSE OF THE WORD IS THE BASIS,
THE CONTINENT, AND THE FIRMAMENT, OF ITS SPIRITUAL
AND CELESTIAL SENSES.

27. In every Divine work there is a first, a middle, and a last; and the first passes through the middle to the last, and so exists and subsists. Hence the last is the basis. Moreover, the first is in the middle, and by means of the middle in the last. Thus the last is the continent. And because the last is the continent and the basis, it is also the firmament.

28. The learned reader will understand that these three may be called the end, the cause, and the effect; also *esse*, *fieri*, and *existere*;* and that the end is *esse*, the cause *fieri*, and the effect *existere*; consequently, that in every complete thing there is a trine, which is called first, middle, and last; also end, cause, and effect; and *esse*, *fieri*, and *existere*. When these things are comprehended, it will be comprehended also, that every Divine work is complete and perfect in the last; and likewise that in the last, which is a trine, is contained the whole, because prior things exist together therein.

29. It is on this account that by three, in the Word, in the spiritual sense, is meant what is complete and perfect; also the whole together. And this being the signification of that number, therefore it is used in the Word whenever such a thing is designated. As, for instance, in the following places; *It was commanded Isaiah that he should go naked and barefoot THREE YEARS* (Isaiah xx. 3); *Jehovah called Samuel THREE TIMES, and Samuel ran THREE TIMES to Eli, and Eli understood him the THIRD TIME* (1 Sam. iii. 1—8); *David said to Jonathan, that he would hide himself in the field THREE DAYS; and Jonathan afterwards shot THREE ARROWS beside the stone; and David then bowed himself THREE TIMES before Jonathan* (1 Sam. xx. 5, 12—42); *Elijah stretched himself THREE TIMES on the widow's son* (1 Kings xvii. 21); *Elijah commanded that they should pour water on the burnt-offering THREE TIMES* (1 Kings xviii. 34); *Jesus said, "The kingdom of heaven is like unto leaven, which a woman took and hid in THREE MEASURES of meal, till the whole was leavened"* (Matt. xiii. 33); *Jesus said to Peter, that he would deny Him THRICE* (Matt. xxvi. 34); *Jesus said THREE TIMES unto Peter, Lovest thou me?* (John xxi. 15—17.) *Jonah was in the whale's belly THREE DAYS AND THREE NIGHTS* (Jonah i. 17); *Jesus said, "Destroy this temple, and in THREE DAYS I will raise it up"* (John ii. 19); *Jesus prayed THREE TIMES in the garden of Gethsemane* (Matt. xxvi. 39—44); *Jesus rose again on the*

* These terms literally signify, *to be*, *to become*, and *to exist*.

THIRD DAY (Matt. xxviii. 1). There are besides, many other passages where the number three is mentioned. It is used indeed wherever a work finished and perfect is the subject treated of, because this is signified by that number.

30. These things are premised with a view to what follows, in order that it may be intellectually comprehended; for the present purpose, that it may be seen that the natural sense of the Word, which is its literal sense, is the basis, the continent, and the firmament, of its spiritual sense and its celestial sense.

31. It was said above (n. 6, 19) that in the Word there are three senses, also, that the celestial sense is its first, the spiritual sense its middle, and the natural sense its last. From this the rational man may conclude, that the first degree of the Word which is celestial, passes through its middle, which is spiritual, to its last which is natural; and that thus its last is the basis. Also that its first, which is celestial, is in its middle, which is spiritual, and through this in its last, which is natural; and that hence its last which is natural, and is the literal sense of the Word, is the continent; and because it is the continent and basis, that it is also the firmament.

32. But how these things are effected cannot be explained in a few words. They are indeed arcana in which are the angels of heaven. They will be unfolded, as far as it can be done, in the Treatises mentioned in the Preface to THE DOCTRINE CONCERNING THE LORD, which are from Angelic Wisdom,—CONCERNING THE DIVINE PROVIDENCE, OMNIPOTENCE, OMNIPRESENCE, AND OMNISCIENCE,—CONCERNING THE DIVINE LOVE AND THE DIVINE WISDOM,—AND CONCERNING LIFE. It is sufficient for the present, that it may be concluded from what has been said above, that the Word, which is a truly Divine work, for the salvation of the human race,—as to its ultimate, which is natural, and is called the sense of the letter, is the basis, the continent, and the firmament of the two interior senses.

33. From these considerations it follows, that without its literal sense, the Word would be like a palace without a foundation,—that is, like a palace in the air and not on the ground, which would be the mere shadow of a palace, that would vanish away; also, that the Word, without its literal sense, would be like a temple in which are many holy things, and in the midst thereof the Holy of holies, without a roof and walls which are its continents; which wanting, or taken away, its holy things would be plundered by thieves, or violated by the beasts of the earth and the birds of heaven, and thus dissipated. Or it would be like the tabernacle, in the inmost of which was the ark of the covenant, and in the middle the golden candlestick, the golden altar for incense, and the table upon which was the bread of faces,—which were its holy things,—without its ultimates, which were the curtains and vails. Yea, without its literal sense the Word

would be like the human body without its coverings, which are called skins, and without its supports which are called bones, being deprived of which, all its interior things would be dissolved. And it would be like the heart and lungs in the thorax without their covering, which is called the *pleura*, and their supports, which are called the ribs; or like the brain without its covering, which is called the *dura mater*, and without its common covering, continent, and firmament, which is called the skull. Thus would it be with the Word without its literal sense; wherefore it is said in Isaiah, that "*Jehovah will create upon all the glory a covering*" (iv. 5).

34. So would it be with the heavens, where the angels are, without the world, inhabited by men. The human race is the basis, the continent, and the firmament of the heavens; and the Word is with men and in them. For all the heavens are distinguished into two kingdoms, which are called the celestial kingdom and the spiritual kingdom, and these two kingdoms are founded on the natural kingdom, in which are men. So likewise is it with the Word, which is with men and in men.

35. It was shewn in the DOCTRINE CONCERNING THE LORD, n. 28, that the prophets of the Old Testament represented the Lord as to the Word, and thereby signified the doctrine of the church drawn from the Word; and that hence they were called sons of man. It follows from this that by the various things which they suffered and endured, they represented the violence done by the Jews to the literal sense of the Word. Thus, the prophet Isaiah was commanded to put off the sackcloth from his loins, and his shoe from off his foot, and to go naked and barefoot three years (Isaiah xx. 2, 3). Likewise the prophet Ezekiel was commanded to pass a barber's razor upon his head and upon his beard, and to burn a third part in the midst of the city, to smite a third part with the sword, and to scatter a third part to the wind, and to bind a little of them in his skirts, and at last to cast them into the midst of the fire and burn them (Ezek. v. 1—4). Because the prophets represented the Word, and thence signified the doctrine of the Church derived from the Word, as was said above, by the head is signified wisdom from the Word; and hence by the hair and by the beard are signified the ultimate of truth. In consequence of this signification it was a mark of great mourning for one to make himself bald, and to appear bald was also a great disgrace. It was on this account, and no other, that the prophet was directed to shave the hair of his head and his beard, that thereby he might represent the state of the Jewish Church as to the Word. It was on this account, and no other, that the forty and two children, who called Elisha bald head, were torn in pieces by two she-bears (2 Kings ii. 23—25). For the prophet, as was before observed, represented the Word, and baldness signifies the Word without its ultimate

sense. It will be seen below, n. 49, that the Nazarites represented the Lord as to the Word in its ultimates; therefore it was an ordinance for them that they should let the hair grow, and should shave no part of it. The term Nazarite, moreover, in the Hebrew tongue, signifies the hair of the head. It was also an ordinance for the high-priest, that he should not shave his head (Levit. xxi. 10); likewise for the father of a family (Levit. xxi. 5). Hence it was that baldness was to them a great disgrace, as may be seen from the following passages: "*On all their heads shall be baldness, and every beard shall be cut off*" (Isaiah xv. 2; Jer. xlviii. 37). "*Shame shall be upon all faces, and baldness upon all their heads*" (Ezek. vii. 18). "*Every head was made bald, and every shoulder was peeled*" (Ezek. xxix. 18). "*I will bring up sackcloth upon all loins, and baldness upon every head*" (Amos viii. 10). "*Make thee bald, and poll thee for thy delicate children, enlarge thy baldness; for they are gone into captivity from thee*" (Micah i. 16). Here to put on and enlarge baldness, signifies to falsify the truths of the Word in its ultimates, which being falsified,—as they were by the Jews,—the whole Word is destroyed; for the ultimates of the Word are its props and supports; yea, each particular expression is a prop and support of its celestial and spiritual truths. Because the hair signifies truth in its ultimates, therefore, in the spiritual world, all who despise the Word, and falsify its literal sense, appear bald; but they who honour and love it, appear with becoming hair. On this subject see also below, n. 49.

36. The Word in its ultimate or natural sense, which is the sense of the letter, is signified also by the wall of the holy Jerusalem, the building of which was jasper; and by the foundations of the wall, which were precious stones; and likewise by the gates, which were pearls (Rev. xxi. 18—21); for by Jerusalem is signified the church as to doctrine. But of these things more will be said in the following article. From what has been adduced, it may now be seen that the literal sense of the Word, which is the natural sense, is the basis, the continent, and the firmament, of its interior senses, which are the spiritual sense and the celestial sense.

IV.—THAT IN THE LITERAL SENSE OF THE WORD, DIVINE TRUTH IS IN ITS FULNESS, IN ITS HOLINESS, AND IN ITS POWER.

37. THE reason why the Word, in its literal sense, is in its fulness, in its holiness, and in its power, is, because the two prior

or interior senses, which are called spiritual and celestial, are simultaneously in the natural sense, which is the sense of the letter, as was said above, n. 29. But how they are simultaneously in that sense shall now be explained in a few words.

38. There are in heaven and in the world, a successive order, and a simultaneous order. In successive order one thing succeeds and follows after another, from the highest even to the lowest; but in simultaneous order one thing adjoins another, from the inmost to the outermost. Successive order is like a column with degrees from highest to lowest; but simultaneous order is like a work cohering with its circumferences, from the centre to the surface. It shall now be explained how, in its ultimates, successive order becomes simultaneous order. It is in this manner:—The highest things of successive order become the inmost of simultaneous order, and the lowest things of successive order become the outermost of simultaneous order. It is comparatively as if a column of degrees were to sink down, and become a cohering body in a plane. Thus the simultaneous is formed from the successive; and this is the case in all things of the natural world, and in all things of the spiritual world, in general and in particular,—for everywhere there is a first, a middle, and a last; and the first, by the middle, tends and proceeds to the last. Now let us apply these principles to the Word. The celestial, the spiritual, and the natural proceed from the Lord in successive order; and in the last, or ultimate [degree] they are in simultaneous order. Thus, then, the celestial and spiritual senses of the Word are simultaneously in its natural sense. When this is comprehended, it may be seen how it is that the natural sense of the Word, which is its literal sense, is the basis, the continent, and the firmament, of its spiritual and celestial senses; and how, in the literal sense of the Word, Divine Good and Divine Truth are in their fulness, in their holiness, and in their power.

39. From these considerations it is evident that the Word is the Word itself in its literal sense; for interiorly within this are spirit and life. The spiritual sense is its spirit, and the celestial sense its life. This is what the Lord declared, in John vi. 63, "*The words that I speak unto you are spirit and they are life.*" The Lord spoke His words before the world, and in the natural sense. The spiritual sense, and the celestial sense, are not the Word without the natural sense, which is the sense of the letter; for they are like spirit and life without a body; or, as was said before (n. 33), like a palace that has no foundation.

40. The truths of the literal sense of the Word, in part, are not naked truths, but appearances of truth, and as similitudes and comparisons taken from such things as are in nature,—thus, which have been accommodated and adapted to the capacity of the simple, and also of children. But because they are cor-

respondences, they are the receptacles and abodes of genuine truth, and are like vessels which include and contain,—as a crystal cup contains noble wine, or a silver dish acceptable food. And they are like garments which clothe,—as swaddling clothes an infant, or a becoming robe a virgin. They are also like the scientifics of the natural man, which comprehend within them the perceptions and affections of truth of the spiritual man. Naked truths themselves, which are included, contained, clothed, and comprehended, are in the spiritual sense of the Word; and naked goods are in its celestial sense. But this may be illustrated from the Word. Jesus said, “*Wo unto you, Scribes and Pharisees, for ye make clean the outside of the cup and of the platter, but within they are full of rapine and excess. Thou blind Pharisee! cleanse first the inside of the cup and the platter, that the outside of them may be clean also*” (Matt. xxiii. 25, 26). Here the Lord speaks by ultimate things which are continents, and uses the expressions cup and platter. By the cup is meant wine, and by wine the truth of the Word; by the platter is meant food, and by food, the good of the Word. To cleanse the inside of the cup and the platter, means to purify the interiors, which are of the will and thought, thus of love and faith, by means of the Word; the expression *that the outside may be clean also*, means, that so the exteriors may be purified, which are works and speech, for these derive from those their essence. Again: Jesus said, “*There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain poor man, named Lazarus, who was laid at his gate, full of sores*” (Luke xvi. 19, 20). Here also, the Lord speaks by natural things, which are correspondences, and contain within them spiritual things. By the rich man is meant the Jewish nation, which is called rich because they were in possession of the Word, in which are spiritual riches; the purple and fine linen, with which he was clothed, signify the good and truth of the Word,—purple its good, and fine linen its truth; to fare sumptuously every day, signifies the delight which they had in possessing and reading the Word; by the poor man Lazarus are meant the Gentiles, who have not the Word; that they were despised and rejected by the Jews is meant by Lazarus lying at the gate of the rich man, full of sores. That the Gentiles are meant by Lazarus, is, because the Gentiles were beloved by the Lord, as Lazarus was beloved by the Lord, who was raised from the dead (John xi. 3, 5, 26), and is called His friend (John xi. 11), and who sat with Him at the table (John xii. 2). From these two passages it is evident, that the truths and goods of the literal sense of the Word are as vessels and garments of naked good and truth, that are concealed in its spiritual and celestial senses.

41. Such being the Word in its literal sense, it follows that they who are in Divine Truths, and in the faith that the Word.

within, in its bosom, is Divine Holiness,—and still more, they who are in the faith that the Word is such from its spiritual and celestial senses,—whilst they read the Word in illustration from the Lord, see Divine Truths in natural light; for the light of heaven, in which the spiritual sense of the Word is, flows into natural light, in which is the literal sense of the Word, and illuminates the intellectual [principle] of man, which is called the rational [principle], and causes him to see and acknowledge Divine Truths,—where they are manifest, and where they are concealed. These flow in with the light from heaven, with some persons, even when they are not aware of it.

42. Since our Word in its inmost bosom, by virtue of its celestial sense, is as a flame that enkindles; and in its middle bosom, by virtue of its spiritual sense, is as a light that enlightens; hence, in its ultimate bosom, by virtue of its natural sense, within which are the two interior senses, it is as a ruby and a diamond;—from the celestial flame it is as a ruby, and from the spiritual light as a diamond. As it is such in its literal sense, by virtue of its transparency, therefore the Word in that sense, is meant by the FOUNDATIONS OF THE WALL OF THE NEW JERUSALEM; by the URIM AND THUMMIM in the ephod of Aaron; by the PRECIOUS STONES IN THE GARDEN OF EDEN, in which the king of Tyre had been; so also by THE CURTAINS AND VAILS OF THE TABERNACLE; and by THE EXTERNALS OF THE TEMPLE AT JERUSALEM. But in its glory itself it was represented by THE LORD WHEN HE WAS TRANSFIGURED.

43. I. *That the truths of the literal sense of the Word are meant by the foundations of the wall of the New Jerusalem, in the Revelation, chap. xxi. follows from this; that by the New Jerusalem is meant a New Church as to doctrine, as was shewn in the DOCTRINE CONCERNING THE LORD, n. 62, 63. By its wall, therefore, and the foundations of the wall, nothing can be meant but the external of the Word, which is its literal sense; for it is that from which doctrine is derived, and by doctrine the church; and this sense is like a wall with its foundations that incloses and protects a city. Concerning the wall of the New Jerusalem and its foundations we read in the Revelation,—“The angel measured the wall thereof, a hundred forty and four cubits, which was the measure of a man, that is, of an angel. And the wall had twelve foundations, adorned with all manner of precious stones. The first foundation was a jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst” (xxi. 17—20). By the number one hundred and forty-four, are signified all the truths and goods of the church, from doctrine drawn from the literal sense of the Word. The same is signified by twelve. By the man is signified intelligence;*

by the angel Divine Truth, whence intelligence is derived ; by measure their quality ; by the wall, and by its foundations, the literal sense of the Word ; and by the precious stones, the truths and goods of the Word in their order, from which is doctrine, and by doctrine the church.

44. II. *That the truths and goods of the literal sense of the Word are meant by the Urim and Thummim.* The Urim and Thummim were upon Aaron's Ephod, by the priesthood of whom was represented the Lord as to Divine Good, and as to the work of salvation. By the garments of the priesthood, or of holiness, was represented Divine Truth from Divine Good. By the Ephod was represented Divine Truth in its ultimate [degree], thus, the Word in its literal sense, for this is Divine Truth in its ultimate, as was said above. Hence by the twelve precious stones, with the names of the twelve tribes of Israel,—which were the Urim and Thummim,—were represented Divine Truths from Divine Good, in their whole complex. Concerning these we thus read in Moses: "*They shall make the Ephod of blue and purple, of scarlet double-dyed and fine linen intertwined ; then they shall make the breast-plate of judgment according to the work of the Ephod, and thou shalt set it with settings of stone, four rows of stone. The first row, a ruby, a topaz, and an emerald ; the second row, a chrysoprasus, a sapphire, and a diamond ; the third row, a ligure, an agate, and an amethyst ; and the fourth row, a beryl, a sardius, and a jasper. These stones shall be according to the names of the sons of Israel ; there shall be engravings of a signet for the twelve tribes, [each] according to his name. And Aaron shall bear upon the breast-plate of judgment the Urim and Thummim ; and let them be upon the heart of Aaron when he goeth in before Jehovah*" (Exod. xxviii. 6, 15—21, 30). What is represented by the garments of Aaron, his ephod, his robe, his coat, his mitre, and his girdle, is explained in the *ARCANA CŒLESTIA* on this chapter of Exodus ; where it is shewn, that by the ephod is represented Divine Truth in its ultimate [degree] ; that by the precious stones therein are represented truths transparent from good ; by twelve precious stones, all ultimate truths transparent from the good of love, in their order ; by the twelve tribes of Israel, all things of the church ; by the breast-plate, Divine Truth from Divine Good ; and by the Urim and Thummim, the resplendency of Divine Truth from Divine Good, in its ultimates ;—for Urim is a shining fire, and Thummim, in angelic language, is resplendency, and, in the Hebrew tongue, integrity. It is there shewn also, that responses were given by variegations of light, and at the same time, by tacit perception, or by a living voice ; besides many other things. Whence it is evident, that by these precious stones also were signified truths from good, in the ultimate sense of the Word ;—nor are responses from heaven given by other means, for in that sense the Divine Proceeding is in its fulness. That

precious stones and diadems signify Divine Truths in their ultimates, such as are the truths of the literal sense of the Word, has been made very evident to me from precious stones and diadems in the spiritual world, among the angels and spirits there, whom I have seen adorned with them; and I have also seen them in their caskets;—and it was given me to know, that they corresponded to truths in ultimates, yea more, that from thence they derived their origin and appearance. It is because of this signification of diadems and precious stones, that diadems were seen by John upon the head of the dragon (Rev. xii. 3), and upon the horns of the beast (Rev. xiii. 1), and precious stones upon the harlot sitting upon the scarlet beast (Rev. xvii. 4). They were seen upon them, because they signify those in the Christian world who are in possession of the Word.

45. III. *That the truths of the literal sense of the Word are meant by the precious stones in the garden of Eden, in which (in Ezekiel), the king of Tyre is said to have been.* It is written in Ezekiel: “*King of Tyre, thou sealest up thy sum, full of wisdom and perfect in beauty; thou hast been in Eden, the garden of God: every precious stone was thy covering; the ruby, the topaz, and the diamond; the tarshish, the sardonyx, and the jasper; the sapphire, the chrysoprasus, and the emerald, and gold*” (xxviii. 12, 13). By Tyre, in the Word, are signified the knowledges of good and truth: by a king is signified the truth of the church: by the garden of Eden are signified wisdom and intelligence from the Word; by precious stones are signified truths transparent from good, such as are in the literal sense of the Word. And because those precious stones have this signification, they are called his covering. That the literal sense covers the interiors of the Word, may be seen in a preceding article.

46. IV. *That the literal sense of the Word is signified by the curtains and vails of the tabernacle.* Heaven and the church were represented by the tabernacle, wherefore the pattern of it was shewn by Jehovah upon Mount Sinai. Hence by all things which were in the tabernacle,—as the candlestick, the golden altar for incense, and the table whereon was the bread of faces,—were represented and thence signified the holy things of heaven and the church; by the holy of holies, wherein was the ark of the covenant, was represented and thence signified the inmost of heaven and the church; and by the law itself inscribed upon the two tables of stone, and inclosed in the ark, the Lord was signified as to the Word. Now as externals derive their essence from internals, and both from the inmost, which here was the law, therefore the holy things of the Word were also represented and signified by all things of the tabernacle. Hence it follows, that by the ultimates of the tabernacle,—which were the curtains and the vails, thus its coverings and continents,—are signified the ultimates of the Word, which are the truths and goods of its

literal sense. Because those things were signified, therefore *all the curtains and vails were made of fine linen intertwined, and blue and purple, and scarlet double-dyed, with cherubim* (Exod. xxvi. 1, 31, 36). The representation and signification of the tabernacle, and all things therein, in general and in particular, are explained in the *ARCANA CŒLESTIA* on this chapter of Exodus. It is there shewn, that by the curtains and vails were represented the externals of heaven and of the church,—thus also the externals of the Word; and, that by fine linen is signified truth from a spiritual origin; by blue, truth from a celestial origin; by purple, celestial good; by scarlet double-dyed, spiritual good; and by cherubim, the guards of the interiors of the Word.

47. V. *That the externals of the Word, which appertain to its literal sense, were represented by the externals of the temple at Jerusalem.* This is because the same is represented by the temple as by the tabernacle, namely, heaven and the church; and thence also the Word. That by the temple at Jerusalem was signified the Divine Humanity of the Lord, He Himself teaches in John: “*Destroy this temple, and in three days I will raise it up; He spake of the temple of His body*” (ii. 19, 21). Wherever the Lord is meant, the Word is also meant, for the Lord is the Word. Now, since by the interiors of the temple were represented the interiors of heaven and the church,—thus also of the Word,—therefore, by its exteriors were represented and signified the exteriors of heaven and the church; as also the exteriors of the Word, which are the things of its literal sense. Concerning the exteriors of the temple, we read *that they were built of whole stone, not hewn, and of cedar within; and that all its walls within were carved with cherubim, palm-trees, and openings of flowers; and that the floor was overlaid with gold* (1 Kings vi. 7, 29, 30); all which things also signify the externals of the Word, which are the holy things of its literal sense.

48. VI. *That the Word in its glory was represented by the Lord when He was transfigured.* Concerning the Lord’s transfiguration before Peter, James and John, we read, *That His face did shine as the sun; that His raiment was as the light; that there appeared Moses and Elias talking with Him; that a bright cloud overshadowed the disciples; and that a voice was heard out of the cloud, saying, This is my beloved Son, hear ye Him* (Matt. xvii. 1—5). I have been instructed, that the Lord then represented the Word. By His face, which did shine as the sun, was represented His Divine Good; by His raiment which was as the light, His Divine Truth; by Moses and Elias, the historical and prophetical Word,—by Moses, the Word which was written by him, and the Historical Word in general, and by Elias, the prophetical Word; and by the bright cloud which

overshadowed the disciples, the Word in its literal sense ; wherefore out of this a voice was heard, saying, "*This is my beloved Son, hear ye Him.*" In truth no declarations and responses from heaven are ever given except by means of ultimates, such as are in the literal sense of the Word ; for they are given in fulness, from the Lord.

49. Thus far it has been shewn, that the Word in its natural sense, which is the sense of the letter, is in its holiness and in its fulness. Something shall now be said to shew, that the Word in that sense is in its *power*. How great and of what quality is the power of Divine Truth in the heavens, and also on the earths, may appear from what is related in the work on HEAVEN AND HELL, concerning the power of the angels of heaven (n. 228—233). The power of Divine Truth is exerted especially against falsities and evils, thus against the hells. Combat against these must be by truths from the literal sense of the Word. The Lord's power of saving man is also exerted by means of the truths that are with him ; for by truths from the literal sense of the Word, man is reformed and regenerated, and at the same time is taken out of hell, and introduced into heaven. This power the Lord took upon himself even as to His Divine Humanity, after that He had fulfilled all things of the Word even to its ultimates. Therefore when about to fulfil what remained, by the passion of the cross, He said to the high priest,—"*Hereafter ye shall see the Son of Man sitting at the right hand of power, and coming in the clouds of heaven*" (Matt. xxvi. 64 ; Mark xiv. 62). The Son of Man is the Lord as to the Word ; the clouds of heaven are the Word in the sense of the letter ; to sit at the right hand of God is omnipotence by the Word. So also in Mark xvi. 19.

The power of the Lord by the ultimates of the Word was represented by the Nazarites in the Jewish church ; and by Samson, of whom it is said, that he was a Nazarite from his mother's womb, and that his power lay in his hair. Nazarite and Nazariteship also signify hair. That Samson's power lay in his hair, is plain from his own words : "*There hath not come a razor upon my head, because I have been a Nazarite from my mother's womb ; if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man*" (Judges xvi. 17). No one can know why the Nazariteship,—by which is signified hair,—was instituted, and whence it was that Samson derived strength from his hair, unless he understands what is signified in the Word by the head. By the head is signified the celestial wisdom which angels and men receive from the Lord by means of Divine Truth. Hence by the hair of the head is signified celestial wisdom in its ultimates, and also Divine Truth in its ultimates. Because this is the signification of the hair—from correspondence with the heavens,—therefore it was a law for the Nazarites, *That they*

should not shave the hair of their heads, because that is the Nazarite-ship of God upon their heads (Numb. vi. 1—21). For the same reason it was also ordained, “*That the high priest and his sons should not shave their heads, lest they should die, and wrath should come upon the whole house of Israel*” (Levit. x. 6). Because the hair, on account of this signification,—which is from correspondence,—was so holy, therefore the Son of Man, who is the Lord, as to the Word, is described even as to His hairs. It is said, “*That they were white like wool, as white as snow*” (Rev. i. 14). The *Ancient of days* is described in the same manner, in Dan. vii. 9. On this subject something may be seen also above, n. 35. In short, that the power of Divine Truth, or of the Word, is in its literal sense, is because in that sense the Word is in its fulness; and because the angels of both of the Lord’s kingdoms, and also men, are in that sense simultaneously.

V.—THAT THE DOCTRINE OF THE CHURCH IS TO BE DRAWN FROM THE LITERAL SENSE OF THE WORD, AND IS TO BE CONFIRMED BY THAT SENSE.

50. In the preceding article, it has been shewn, that in its literal sense the Word is in its fulness, in its holiness, and in its power; and since the Lord is the Word,—for He is the all of the Word,—it follows that in that sense the Lord is most especially present, and that from that sense He teaches and enlightens mankind. But these truths shall be set forth in the following order. I. *That without doctrine the Word cannot be understood.* II. *That doctrine is to be drawn from the literal sense of the Word.* III. *But that divine truth, which is of doctrine, does not appear to any but those who are in illustration from the Lord.*

51. I. *That without doctrine the Word cannot be understood.* This is because the Word, in its literal sense, consists of pure correspondences,—to the end that things spiritual and celestial may be simultaneously therein, and that each particular expression may be their continent and support. For that reason, in some places in the literal sense truths are not naked, but clothed. These are called appearances of truth. And there are many truths accommodated to the capacity of the simple, who do not elevate their thoughts above such things as they see before their eyes. There are also some things which appear as contradictions, when yet there is no contradiction in the Word, viewed in its own light. And so, in certain passages in the prophets there are collected together names of places and persons, from which [in the letter] no sense can be gathered, as in the passages adduced above, n. 15. Since such is the Word in its literal sense, it is

evident, that without doctrine it cannot be understood. But this may be illustrated by examples. It is said, "*that Jehorah repenteth*" (Exod. xxxii. 12, 14; Jonah iii. 9, iv. 2); and it is also said, "*that Jehorah doth not repent*" (Numb. xxiii. 19, 1 Sam. xv. 29). Without doctrine these passages cannot be reconciled. It is said, that "*Jehorah visiteth the iniquity of the fathers upon the children, to the third and fourth generation*" (Numb. xiv. 18); and it is said, "*that the father shall not die for the son, neither the son for the father, but every one for his own sin*" (Deut. xxiv. 16). These passages are not discordant, but, interpreted by doctrine, they agree. Jesus says, "*Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you*" (Matt. vii. 7, 8; xxi. 21, 22). Without doctrine, it might be supposed that every one would receive whatsoever he asks; but from doctrine it is believed that whatsoever a man asks, not from himself, but from the Lord, that is given. This indeed, the Lord also says;—"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John xv. 7).

The Lord says, "*Blessed are the poor; for theirs is the kingdom of God*" (Luke vi. 20). Without doctrine, it may be thought that heaven is for the poor, and not for the rich; but doctrine teaches that the poor in spirit are meant; for the Lord says again, "*Blessed are the poor in spirit; for theirs is the kingdom of heaven*" (Matt. v. 3). The Lord says, "*Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged*" (Matt. vii. 1, 2; Luke vi. 37). This, without doctrine, might be adduced to confirm a notion that it is not to be said of evil that it is evil, thus, that it is not to be judged that a wicked man is wicked; yet, according to doctrine it is lawful to judge, but justly; for the Lord says, "*Judge righteous judgment*" (John vii. 24). Jesus says, "*Be not ye called teacher, for one is your teacher, even Christ;—and call no man your father upon earth, for one is your Father who is in heaven; neither be ye called masters, for one is your Master, even Christ*" (Matt. xxiii. 8—10). Without doctrine it would seem that it is not lawful to call any person teacher, father, or master; yet from doctrine it is known that it is lawful in a natural sense, but not in a spiritual sense. Jesus said to His disciples, "*When the Son of Man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel*" (Matt. xix. 28). From these words it might be concluded, that the disciples of the Lord are also to sit in judgment; when yet they can judge no one. Doctrine, however, will unveil this mystery,—by this explanation,—that the Lord alone, who is omniscient, and knows all hearts, will sit in judgment, and is able to judge; and that by His twelve disciples the church is meant, as to all the truths and goods which it receives from the Lord by means of the Word; whence doctrine concludes, that those truths

and goods are to judge every one,—according to the words of the Lord in John iii. 17, 18; xii. 47, 48.

He who reads the Word without doctrine, does not understand how those things are consistent, which are spoken by the prophets concerning the Jewish nation and concerning Jerusalem. It is said that the church shall remain with that nation, and its seat in that city, for ever,—as in the following passages: “*Jehovah will visit his flock, the house of Judah, and will make them as a horse of glory in war; out of him shall come forth the corner, out of him the nail, and out of him the bow of war*” (Zech. x. 3, 4, 6, 7). “*Behold I come, that I may dwell in the midst of thee,—and Jehovah shall make Judah an inheritance, and shall again choose Jerusalem*” (Zech. ii. 10—12). “*It shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk—and Judah shall be for ever, and Jerusalem from generation to generation*” (Joel iii. 18—20). “*Behold the days come—in which I will sow the house of Israel and the house of Judah with the seed of man;—and in which I will make a new covenant with the house of Israel and with the house of Judah; and this shall be the covenant:—I will put my law in their inward parts, and write it upon their heart, and will be their God, and they shall be my people*” (Jer. xxxi. 27, 31, 33). “*In that day ten men, out of all languages of the nations, shall take hold of the skirt of a man that is a Jew, saying, We will go with you, for we have heard that God is with you*” (Zech. viii. 23). So in other places, as Isaiah xlv. 21, 26; xlix. 22, 23; lxxv. 9; lxxvi. 20, 22; Jer. iii. 18; xxiii. 5; l. 19, 20; Nahum ii. 1; Malachi iii. 4; where the advent of the Lord is treated of, and what would then come to pass.

But the contrary is declared in many other places, of which this passage only shall be adduced; “*I will hide my face from them, I will see what their posterity shall be; for they are a generation of perversions, sons in whom is no faithfulness;—I said, I will cast them into outermost corners; I will make the remembrance of them to cease from man;—for they are a nation void of counsel, neither is there understanding in them. Their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are of bitterness; their wine is the poison of dragons, and the cruel venom of asps. All this is hidden with me, sealed up among my treasures. To me belongeth vengeance and retribution*” (Deut. xxxii. 20—35). These things are said concerning that nation; and similar things are said elsewhere,—as in Isaiah iii. 1, 2, 8; v. 3—6; Deut. ix. 5, 6; Matt. xii. 39; xxiii. 27, 28; John viii. 44; and in Jeremiah and Ezekiel throughout. These passages, however, which seem contradictory, will appear from doctrine in perfect accord; for this teaches that by Israel and by Judah, in the Word, are not meant Israel and Judah, but the church, in each sense,—in one sense, that it is

wastated, in the other, that it is to be re-established by the Lord. There are other examples similar to these, in the Word; from which it plainly appears, that without doctrine, the Word cannot be understood.

52. From these considerations it is clear, that they who read the Word without doctrine, or who do not provide for themselves doctrine from the Word, are in obscurity concerning every truth; and that their minds are wavering and uncertain, prone to errors, and liable to heresies,—which also they embrace if supported by favour or authority, and their reputation be not endangered. In truth, the Word is to them as a candlestick without a light. They see many things in the shade, as it were, and yet they scarcely see anything; for the only light is doctrine. I have seen such persons examined by the angels, and it was found that they were able to confirm from the Word whatsoever they would; and that they confirm those things which are of their own love, and the love of those in whom they are interested. And I saw them stripped of their garments,—a sign that they were without truths; for garments in the spiritual world are truths.

53. II. *That doctrine is to be drawn from the literal sense of the Word, and is to be confirmed by that sense.* The reason of this is, because there, and not elsewhere, the Lord is present with man, and illustrates and teaches him the truths of the church. Moreover the Lord never performs anything but in fulness; and the Word is in its fulness in the literal sense, as was shewn above. Hence it is that doctrine is to be drawn from the literal sense.

54. That by means of doctrine the Word may not only be understood, but even, as it were, beams with light, is because without doctrine it is unintelligible, and as a candlestick without a candle, as has been shewn above. The Word therefore is understood by means of doctrine, and is as a candlestick with a lighted candle. Man then sees more than he had seen before, and also understands those things which before he had not understood. Things obscure and discordant he either does not see and passes over, or sees and explains how they accord with doctrine. The experience of the Christian world attests that the Word is seen from doctrine, and is also explained according to it. All the Reformed for example, see and explain the Word from and according to their own doctrine; likewise the Papists, from and according to their doctrine; nay, even the Jews, from and according to theirs. Consequently, falsities come from false doctrine, and truths from true doctrine. Hence it appears, that true doctrine is as a candle in the dark, and as a guide-post on the way. But doctrine is not only to be drawn from the literal sense of the Word, it is also to be confirmed by that sense. For if it be not confirmed by it, the truth of doctrine appears as if only the intelligence of man were in it, and not the divine

wisdom of the Lord; and so doctrine would be like a house in the air, and not on the ground, thus without a foundation.

55. The doctrine of genuine truth can also be drawn entirely from the literal sense of the Word. For in that sense the Word is like a man clothed, whose face and hands are naked. All things which concern the life of man, and consequently his salvation, are naked; but the rest are clothed. And in many places where they are clothed they shine through, as the face through a thin veil of silk. The truths of the Word also appear and shine more and more clearly through their covering, as they are multiplied by the love of them, and by that are arranged in order. But this also is by means of doctrine.

56. It might be supposed that the doctrine of genuine truth could be obtained by means of the spiritual sense of the Word, which is given through the science of correspondences. But doctrine is not acquired by means of that sense; it is only illustrated and confirmed by it. For, as was said before, (n. 26,) no one comes into the spiritual sense of the Word by means of correspondences, unless he be first in genuine truths from doctrine. If a man be not first in genuine truths he may falsify the Word by means of some correspondences with which he is acquainted, by connecting them together, and interpreting them to confirm that which adheres to his mind from a principle previously received. Moreover, the spiritual sense of the Word is not given to any one except by the Lord alone; and it is guarded by Him as heaven is guarded, for heaven is within it. It is of the first importance, therefore, that a man should study the Word in its literal sense. From that sense only is doctrine given.

57. III. *That genuine truth, which is of doctrine, does not appear in the literal sense of the Word, to any but those who are in illustration from the Lord.* Illustration is from the Lord alone, and is with those who love truths because they are truths, and apply them to the uses of life. To others illustration in the Word is not granted. That illustration is from the Lord alone; is because the Lord is in all things of the Word. That it is with those who love truths because they are truths, and apply them to the uses of life, is because they are in the Lord, and the Lord in them; for the Lord is His own Divine Truth. When this is loved because it is Divine Truth,—and it is so loved when it is applied to use,—then the Lord is in it with man. This the Lord teaches in John: “*In that day ye shall know that ye are in me, and I in you. He that hath my commandments, and doeth them, he it is that loveth me;—and I will love him, and will manifest myself to him; and I will come to him, and make my abode with him*” (xiv. 20, 21, 23). And in Matthew: “*Blessed are the pure in heart, for they shall see God*” (v. 8). These are they who are in illustration when they read the Word, and to whom the Word shines and is transparent.

58. The reason why to them the Word shines and is transparent, is because within even the least particulars of the Word there is a spiritual and a celestial sense, and these senses are in the light of heaven; wherefore through these senses and by their light the Lord flows into the natural sense, and into the light of it with man. Thence man acknowledges the truth from an interior perception, and sees it afterwards in his own thought,—and this as often as he is in the affection of truth for the sake of truth. For perception comes from affection, and thought from perception; and thus it becomes acknowledgment, which is called faith. But of these things more will be said in the following article, concerning the conjunction of the Lord with man through the Word.

59. With these, the first thing is, to provide for themselves doctrine from the literal sense of the Word,—and thus to light a candle for their further advancement. After doctrine is obtained, however, and a candle is thus lighted, by that they see the Word. But they who do not procure doctrine for themselves, first inquire whether the doctrine given by others, and received by the common multitude accords with the Word: and to those things which accord they assent, and from those which do not accord they dissent. Thus it becomes to them their own doctrine, and by doctrine their faith. But this is so only with those, who, not being distracted by the affairs of the world, are able to see. These, if they love truths because they are truths, and apply them to the uses of life, are in illustration from the Lord. Others, who are in some degree in a life according to truth, may learn from them.

60. The opposite takes place with those who read the Word prepossessed by the doctrine of a false religion; and still more with those who confirm that doctrine by the Word, and have regard at the same time to their own glory, or to the riches of the world. With them the truth of the Word is as in the shade of night, and falsity as in the light of day. They read truth, but they do not see it; and if they see the shadow of it they falsify it. These are they of whom the Lord says, that *they have eyes, and see not; and ears, and do not understand* (Matt. xiii. 14, 15). For nothing blinds man but his selfhood, and the confirmation of the false. The selfhood of man is the love of self, and thence the conceit of his own intelligence; and the confirmation of the false is darkness counterfeiting light. Hence their light is merely natural, and their sight is like that of one who sees phantoms in the dark.

61. I have been permitted to converse with many after death, who believed that they should shine in heaven as the stars, because, as they said, they regarded the Word as holy, often perused it, and collected thence many things by which they confirmed the tenets of their faith; and through this they were

celebrated in the world as learned men,—from which they supposed that they should be Michaels or Raphaels. But many among them were examined as to the love from which they studied the Word; and it was discovered that some of them had studied it from the love of self, that they might appear great in the world, and be honoured as dignitaries of the church; and some from the love of the world, that they might acquire wealth. When they were examined as to what they knew of the Word, it was ascertained that they knew nothing of genuine truth from thence, but only what is called truth falsified, which in itself is falsity. And it was told them that this was because their ends—or, what is the same, their loves—were themselves and the world, and not the Lord and heaven; and that while themselves and the world are ends, then when they read the Word, the mind cleaves to themselves and to the world, and thence thinks continually from their selfhood, which is in darkness as to all things that are of heaven. In this state, man cannot be withdrawn by the Lord from his selfhood, and thus elevated into the light of heaven, nor even receive any influx from the Lord through heaven. I have also seen them admitted into heaven, but when it was there discovered that they were without truths, they were cast down; yet there still remained with them the conceit that they merited heaven. It is otherwise with those who have studied the Word from the affection of knowing truth because it is truth, and because it is serviceable in the uses of life, not only to themselves, but also to their neighbor. I have seen them raised up into heaven, and thus into the light in which Divine Truth is there; and then at the same time exalted into angelic wisdom and into its happiness, which is eternal life.

VI.—THAT, BY MEANS OF THE LITERAL SENSE OF THE WORD THERE IS CONJUNCTION WITH THE LORD, AND CON- SOCIATION WITH THE ANGELS.

62. THE reason why there is conjunction with the Lord by means of the Word, is, because the Word treats of him alone; and through this the Lord is the all in everything of the Word, and is called the Word, as has been shewn in the DOCTRINE CONCERNING THE LORD. The reason why such conjunction is in the literal sense, is, because in that sense the Word is in its fulness, in its holiness, and in its power, as was shewn above, in the proper article. The conjunction is not apparent to man, but is in the affection of truth, and in the perception of it, thus in the love and faith of Divine Truth with him.

63. The reason why there is consociation with the angels through the literal sense is, because within that sense are the spiritual sense and the celestial sense; and the angels are in those senses,—the angels of the spiritual kingdom in the spiritual sense of the Word, and the angels of the celestial kingdom in its celestial sense. These senses are unfolded from the natural sense of the Word, when a true man is in that sense. The unfolding is instantaneous; so also is the consociation.

64. That the spiritual angels are in the spiritual sense of the Word, and the celestial angels in its celestial sense, has been manifested to me by much experience. It was granted me to perceive, that when I read the Word in its literal sense communication was effected with the heavens, now with this society of them, now with that; and that what I understood according to the natural sense, the spiritual angels understood according to the spiritual sense, and the celestial angels according to the celestial sense, and this in an instant. As this communication has been perceived by me many thousand times, there remains with me no doubt concerning it. There are spirits also who are under the heavens, and who abuse this communication; for they recite some passages from the literal sense of the Word, and immediately observe and note the society with which communication is effected. This also I have often seen and heard. From these circumstances it has been given me to know, by living experience, that the Word, as to its literal sense, is the Divine medium of conjunction with the Lord, and with heaven. Concerning this conjunction by the Word, see also what is said in the work on *HEAVEN AND HELL*, n. 303—310.

65. But it shall also be explained in a few words how the unfolding of these senses is effected. That it may be understood, however, it will be necessary to recall what was said above (n. 6, 38), concerning successive order and simultaneous order; namely, that the celestial, the spiritual, and the natural, follow one after another in successive order, from the highest things which are in heaven, to the lowest which are in the world; that the same things are in the ultimate, which is natural, in simultaneous order,—one next to another, from the inmost even to the outermost; and that, in like manner, the successive senses of the Word, the celestial and the spiritual, are simultaneously in the natural. These things being comprehended, it may in some measure be explained to the understanding, how the two senses, the celestial and the spiritual, are unfolded from the natural, while man is reading the Word. For then the spiritual angels draw forth the spiritual, and the celestial angels the celestial; nor can they do otherwise, because they are homogeneous to them, and suited to their nature and essence.

66. But this may be illustrated; first by comparisons from the three kingdoms of nature, which are called the animal, the

vegetable, and the mineral. From the ANIMAL KINGDOM: when the food becomes chyle, the vessels extract from thence and call forth their blood, the nervous fibres their fluid, and the substances which are the origins of the fibres, their animal spirit. From the VEGETABLE KINGDOM: the tree, with its trunk, branches, leaves, and fruit, stands upon its root; and from the ground, by means of its root, it extracts and calls forth a grosser juice for the trunk, branches, and leaves, a purer for the flesh of the fruit, and the purest for the seeds within the fruit. From the MINERAL KINGDOM: in some places in the bowels of the earth, there are minerals impregnated with gold, silver, and iron; each of these, the gold, the silver, and the iron, draws its element from the vapours hidden in the earth.

67. It may now be illustrated by example, how the spiritual angels draw forth their sense, and the celestial angels theirs, from the natural sense, in which the Word is with men. Take for example five precepts of the Decalogue. THE COMMANDMENT, *Honour thy father and thy mother*. By father and mother, man understands the father and mother on earth, as also all who are in place of father and mother; and by honoring, he understands to hold them in honor, and obey them. But the spiritual angel by father understands the Lord, and by mother the church; and by honoring, he understands to love. And the celestial angel understands by father the Lord's Divine Love, by mother His Divine Wisdom, and by honoring, to do good from Him. THE COMMANDMENT, *Thou shalt not steal*. By stealing, man understands to steal, to defraud, or under any pretence to take from the neighbor his goods. The spiritual angel understands by stealing, to deprive others of their truths of faith and goods of charity, by falsities and evils. And the celestial angel understands by stealing, to attribute to himself those things which are the Lord's, and to claim to himself His righteousness and merit. THE COMMANDMENT, *Thou shalt not commit adultery*. By committing adultery, man understands, to commit adultery, to commit fornication, to do obscene actions, to speak lascivious words, and to harbor impure thoughts. The spiritual angel understands by committing adultery, to adulterate the goods of the Word, and to falsify its truths. And the celestial angel understands by committing adultery, to deny the Divinity of the Lord, and to profane the Word. THE COMMANDMENT, *Thou shalt not commit murder*. By committing murder, man understands also to bear hatred, and to desire revenge, even to the death. The spiritual angel understands by committing murder, to act the devil, and destroy the souls of men. And the celestial angel understands by committing murder, to bear hatred against the Lord, and against those things which are the Lord's. THE COMMANDMENT, *Thou shalt not bear false witness*. By bearing false witness, man understands also to lie, and to defame. The spiritual angel

understands by bearing false witness, to declare, and to persuade others, that falsity is truth, and that evil is good, and *vice versa*. And the celestial angel understands by bearing false witness, to blaspheme the Lord and the Word. From these examples it may be seen how the spiritual and the celestial senses of the Word are unfolded and drawn forth from the natural sense in which they are. And it is wonderful that the angels extract their senses without knowing what man thinks; and yet the thoughts of angels and of men make one by correspondences, as end, cause, and effect; for ends are actually in the celestial kingdom, causes in the spiritual kingdom, and effects in the natural kingdom. The conjunction itself by correspondences is such from creation. Hence then there is consociation with angels by means of the Word.

68. That the consociation of man with angels is by the natural or literal sense of the Word, is also because there are in every man, from creation, three degrees of life, the celestial, the spiritual, and the natural; but so long as he is in the world man is in the natural degree,—and, at the same time, so far in the spiritual, as he is in genuine truths, and so far in the celestial as he is in a life in accordance with those truths; yet he does not come into the spiritual or the celestial degree itself until after death. But of this more will be said in another place.

69. From these considerations it is evident,—since by it man has conjunction with the Lord and consociation with the angels,—that in the Word alone there are spirit and life, as the Lord teaches, “*The words that I speak unto you, they are spirit and they are life*” (John vi. 63). “*The water that I shall give you shall be in you a fountain of water springing up into everlasting life*” (John iv. 14). “*Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God*” (Matt. iv. 4). “*Labour for the meat which endureth unto everlasting life, which the Son of Man shall give unto you*” (John vi. 27).

VII.—THAT THE WORD IS IN ALL THE HEAVENS, AND THAT FROM IT ANGELIC WISDOM IS DERIVED.

70. THAT the Word is in the heavens, has not hitherto been known; nor could it be made known so long as the church was ignorant that angels and spirits are men, like men in the world, and that similar things are with them as with men, in every particular,—with the only difference, that they are spiritual, and that all things about them are from a spiritual origin: while men

in the world are natural, and all things with them are from a natural origin. So long as this truth lay concealed, it could not be known that the Word is also in the heavens, and that it is read by the angels there, and also by spirits who are under the heavens. But that this might not be for ever hidden, it has been granted me to be in fellowship with angels and spirits, and to converse with them, and see what is about them, and afterwards to relate many things which I have heard and seen. This has been done in a work on HEAVEN AND HELL, published in London, in 1758; from which it may be seen that angels and spirits are men, and that there are with them, in abundance, all things which are with men in the world. That angels and spirits are men, may be seen in that work, n. 73—77, and n. 453—456; that similar things are about them as are with men in the world, n. 170—190. Then also that there is divine worship among them, and that there are preachings in their temples, n. 221—227. That they have writings, and also books, n. 258—264; and that they have the Word, n. 259.

71. As regards the Word in heaven, it is written in a spiritual style, which differs entirely from the natural style. The spiritual style consists only of letters, each of which involves a sense; and there are points above the letters, which exalt the sense. The letters with the angels of the spiritual kingdom, are similar to the letters used in printing in our world; and the letters with the angels of the celestial kingdom,—each of which likewise involves an entire sense,—are similar to the ancient Hebrew letters, variously curved, with marks above and within them. As such is their writing, there are no names of persons and places in their Word as in ours, but instead of names there are the things which they signify. Thus instead of Moses there is the historic Word, instead of Elias, the prophetic Word; instead of Abraham, Isaac, and Jacob, the Lord as to His Divinity and His Divine Humanity; instead of Aaron, the priestly office, instead of David, the kingly office, each of the Lord; instead of the names of the twelve sons of Jacob, or of the tribes of Israel, the various things of heaven and of the church; so likewise instead of the names of the twelve disciples of the Lord; instead of Zion and Jerusalem, the church as to the Word, and as to doctrine from the Word; instead of the land of Canaan, the church itself; instead of the places and cities therein, on this side and beyond Jordan, various things of the church and of its doctrine; and so with all other names. It is the same with numbers; they do not appear in the Word which is in heaven, but there are instead of them the things to which the numbers that are in our Word correspond. It is evident from these examples that the Word in heaven is a Word corresponding with our Word; and thus that they are one, for correspondences make one.

72. It is wonderful that the Word in the heavens is so written, that the simple understand it in simplicity, and the wise in wisdom; for there are many points and marks over the letters, which, as was said, exalt the sense. The simple do not attend to these, nor understand them; but the wise attend to them, every one according to his wisdom, even to the highest. A copy of the Word, written by angels inspired by the Lord, is deposited, with every larger society of heaven, in its sacred place, lest elsewhere it should be altered as to any point. Our Word, indeed, is similar to the Word in heaven in this respect, that the simple understand it in simplicity and the wise in wisdom; but this comes to pass in a different manner.

73. That all wisdom with the angels is from the Word, they themselves confess; for in the degree that they are in the understanding of the Word, in that degree they are in light. The light of heaven is divine wisdom, which to their eyes is light. In the sacred place where the copy of the Word is kept, the light is flaming and of a brilliant white, exceeding every degree of light that is without the place in heaven. The cause is the same which has been mentioned above,—that the Lord is in the Word.

74. The wisdom of the celestial angels exceeds the wisdom of the spiritual angels almost as the wisdom of the spiritual angels exceeds the wisdom of men; and from this cause, that the celestial angels are in the good of love from the Lord, and the spiritual angels in the truths of wisdom from the Lord; and wherever the good of love is, there at the same time wisdom resides; but where truths are, there no more wisdom resides than as much as there is at the same time of the good of love. This is the reason why the Word in the celestial kingdom is written differently from the Word in the spiritual kingdom; for in the Word of the celestial kingdom the goods of love are expressed, and the marks denote affections; but in the Word of the spiritual kingdom the truths of wisdom are expressed, and the marks denote perceptions.

75. From these things it may be concluded what wisdom lies hidden in the Word that is in the world. In truth all angelic wisdom, which is ineffable, lies concealed in this, for it is the continent of it; and into this wisdom the man comes after death who is made an angel by the Lord through the Word.

VIII.—THAT THE CHURCH IS FROM THE WORD, AND THAT ITS QUALITY WITH MAN IS ACCORDING TO HIS UNDERSTANDING OF THE WORD.

76. THAT the church is from the Word does not admit of doubt; for the Word is Divine Truth itself (n. 1—4); the doctrine of the church is drawn from the Word (n. 50—61); and by means of the Word there is conjunction with the Lord (n. 62—69). But that the understanding of the Word makes the church, can be doubted; since there are those who believe that they are of the church because they have the Word, and read it or hear it from a preacher, and know something of its literal sense. Yet how various things in the Word are to be understood they do not know; and some think this of little importance. It shall therefore be confirmed, that it is not the Word which makes the church, but the understanding of it; and that such as is the understanding of the Word among those who are in the church, such is the church. This is confirmed by these considerations.

77. The Word is the Word according to the understanding of it with man, that is, as it is understood. If it be not understood, the Word it is true is called the Word, but it is not, to man. The Word is the Truth, according to the understanding of it. For the Word may be not the truth; it may indeed be falsified. The Word is spirit and life according to the understanding of it; for the letter, without the understanding of it, is dead. Since man has truth and life according to his understanding of the Word, according to that also he has faith and love; for truth is of faith, and love is of life. Now since the church exists by faith and love, and according to them, it follows, that by the understanding of the Word, and according to it, the church is a church,—a noble church if it be in genuine truths, an ignoble church if not in genuine truths, and a ruined church if it be in falsified truths.

78. Moreover, by means of the Word the Lord is present with man, and is conjoined with him; because the Lord is the Word, and in it as it were speaks with man; because too the Lord is the Divine Truth itself, and the Word also is Divine Truth. It is evident from this, that the Lord is present with man, and at the same time is conjoined with him, according to his understanding of the Word; for, according to that man has truth, and thence faith; and also love, and thence life. The Lord is present with man through the reading of the Word; but He is conjoined with him by means of and according to his understanding of truth from the Word; and in the degree that the Lord is conjoined with a man, in that degree the church is in

him. The church is within man. The church which is without him is the church with the many who have the church in them. This is meant by the Lord's words to the Pharisees, who inquired when the kingdom of God should come;—" *The kingdom of God is within you*" (Luke xvii. 21). By the kingdom of God is here meant the Lord, and the church from Him.

79. In many places in the prophets, the understanding of the Word is treated of where the subject is the church; and it is taught that there is no church except where the Word is rightly understood; and that, such as is the understanding of the Word among those who are in the church, such is the church. In many places also, in the prophets, the church among the Israelitish and Jewish nation is described as totally destroyed and annihilated, through their falsification of the meaning or understanding of the Word, for only this destroys the church. The understanding of the Word, both true and false, is described in the prophets, by EPHRAIM,—especially in Hosea; for by Ephraim in the Word is signified the understanding of the Word in the church. And because the understanding of the Word makes the church, therefore Ephraim is called "*a dear son and a child of delights*" (Jer. xxxi. 20); "*the first-born*" (Jer. xxxi. 9); "*the strength of the head of Jehovah*" (Psalm lx. 7; cviii. 8); "*mighty*" (Zech. x. 7); "*filled with the bow*" (Zech. ix. 13); and the sons of Ephraim are called "*armed and shooters with the bow*" (Psalm lxxviii. 9). By the bow is signified doctrine from the Word combating against falsities. Therefore, also, *Ephraim was transferred to the right hand of Israel, and was blessed; and was also accepted in place of Reuben* (Gen. xlviii. 5, 11—15.) And therefore *Ephraim, together with his brother Manasseh,—under the name of Joseph their father,—was exalted above all, by Moses, in blessing the sons of Israel* (Deut. xxxiii. 13—17). But the state of the church when the understanding of the Word is destroyed, is also described in the prophets by Ephraim,—especially in Hosea,—as is clear from these passages; "*Israel and Ephraim shall fall together; Ephraim shall be in the desert; Ephraim is oppressed and broken in judgment; I will be unto Ephraim as a lion; I will tear and go away; I will take away, and none shall rescue*" (v. 5, 9, 11, 14). "*O Ephraim, what shall I do unto thee? Because thy goodness, like the morning cloud, and like the early falling dew, goeth away*" (Hosea vi. 4). "*They shall not dwell in the land of Jehovah; Ephraim shall return to Egypt and shall eat that which is unclean in Assyria*" (Hosea ix. 3). The land of Jehovah is the church; Egypt is the scientific degree of the natural man; Assyria is reasoning thence. By these the Word, as to the understanding of it, is falsified; therefore it is said, that Ephraim shall return into Egypt, and shall eat in Assyria that which is unclean.

"Ephraim feedeth on the wind, and followeth after the east wind; every day he multiplieth falsehood and desolation; he maketh a covenant with Assyria, and oil is carried into Egypt" (Hosea xii. 1). To feed on the wind, to follow after the east wind, and to multiply falsehood and desolation, is to falsify truths, and thus to destroy the church. The same is signified also by the whoredom of Ephraim,—for whoredom signifies the falsification of the understanding of the Word, that is, of its genuine truth,—as in these passages; *"I have known Ephraim, that he hath altogether committed whoredom, and Israel hath been defiled"* (Hosea v. 3). *"I have seen a horrible thing in the house of Israel; there Ephraim hath committed whoredom, and Israel hath been defiled"* (Hosea vi. 10). Israel is the church itself, and Ephraim is the understanding of the Word, from and according to which the church exists; wherefore it is said, *"Ephraim hath committed whoredom, and Israel hath been defiled."* As the church among the Jews, through falsifications of the Word, was totally destroyed, therefore it is thus said of Ephraim; *"Shall I give thee up, Ephraim? Shall I deliver thee up, Israel? Shall I make thee as Admah? Shall I set thee as Zeboim?"* (Hosea xi. 8).

Now because the prophecy of Hosea, from the first chapter to the last, treats of the falsification of the Word, and of the destruction of the church thereby, and because the falsification of the Word is there signified by whoredom, therefore that prophet was commanded,—in order that he might represent that state of the church—to take unto himself a harlot to wife, and of her to beget sons (chap. i.); and a second time to take an adulteress to wife (chap. iii.). These passages are adduced, that it may be known and confirmed from the Word, that such as is the understanding of the Word in the church, such is the church,—excellent and precious, if its understanding be from the genuine truths of the Word; but ruined, yea, abominable, if it be from truths falsified. For the confirmation of the truth, that by Ephraim is signified the understanding of the Word, and in the opposite sense that understanding falsified, and that thence is the destruction of the church, the remaining passages may be consulted in which Ephraim is spoken of; as in Hosea iv. 17, 18; vii. 1, 11; viii. 9, 11; ix. 11—13, 16; x. 11; xi. 3; xii. 1, 9, 15; xiii. 1, 12; Isaiah xvii. 3; xxviii. 1; Jer. iv. 15; xxxi. 6, 18; l. 19; Ezekiel xxxvii. 16; xlvi. 5; Obad. 9; Zech. ix. 10.

**IX.—THAT IN THE VERY LEAST PARTICULARS OF THE WORD
THERE IS A MARRIAGE OF THE LORD AND THE CHURCH,
AND THENCE A MARRIAGE OF GOOD AND TRUTH.**

80. It has not been seen, hitherto, that there is a marriage of the Lord and the church, and thence a marriage of good and truth, even in the least particulars of the Word; nor could it be seen, because the spiritual sense of the Word has not before been revealed, and it can only be seen by means of that sense. For there are two senses in the Word, concealed within its literal sense, the spiritual and the celestial. In the spiritual sense, the things which are in the Word relate chiefly to the church; and in the celestial sense they relate chiefly to the Lord. In the spiritual sense also they relate to Divine Truth; and in the celestial sense to Divine Good. Hence is this marriage, in the literal sense of the Word. But this is not apparent to any but those who, from the spiritual and celestial sense of the Word, know the significations of the expressions and names; for some expressions and names are predicated of good, and some of truth; and some include both. Wherefore, without this knowledge, the marriage that is in the least particulars of the Word cannot be seen. This is the reason why this arcanum has not before been revealed.

81. Because there is such a marriage in the least particulars of the Word, there are often two expressions in the Word which appear like repetitions of the same thing. They are not repetitions, however, but one relates to good, and the other to truth; and both taken together, form a conjunction of good and truth, thus one thing. Hence also is the divinity of the Word, and its holiness; for in every Divine work there is a conjunction of good with truth, and of truth with good.

82. It is said that there is a marriage of the Lord and the church in the least particulars of the Word, and thence a marriage of good and truth; because where there is a marriage of the Lord and the church, there is also a marriage of good and truth, for the latter is from the former. For when the church, or the man of the church, is in truths, then the Lord flows with good into his truths, and gives them life; or, what is the same, when the church, or the man of the church, by means of truths is in intelligence, then the Lord, by the good of love and of charity, flows into his intelligence, and thus imparts life to it.

83. There are in every man two faculties of life, which are called the understanding and the will. The understanding is the receptacle of truth, and thence of wisdom; and the will is the receptacle of good, and thence of love. That the man may be a man of the church these two faculties should make one; and they

do become one when the man forms his understanding from genuine truths,—and this is done apparently as of himself,—and when his will is filled with the good of love, which is done by the Lord. Hence there is in man the life of truth and the life of good; the life of truth in the understanding, from the will, and the life of good in the will, by the understanding. This is the marriage of good and truth in man, and thus the marriage of the Lord and the church with him. But of this reciprocal conjunction, which is here called a marriage, more will be seen in the works on ANGELIC WISDOM CONCERNING THE DIVINE PROVIDENCE, CONCERNING THE DIVINE LOVE AND THE DIVINE WISDOM, AND CONCERNING LIFE.

84. It may be seen, by readers who give attention to the matter, that there are in the Word double expressions, which appear as repetitions of the same thing; as brother and companion, poor and needy, wilderness and desert, vacuity and emptiness, foe and enemy, sin and iniquity, anger and wrath, nation and people, joy and gladness, mourning and weeping, justice and judgment, etc. These expressions appear synonymous, when yet they are not so;—for brother, poor, wilderness, vacuity, foe, sin, anger, nation, joy, mourning, and justice, are predicated of good, and in the opposite sense, of evil; but companion, needy, desert, emptiness, enemy, iniquity, wrath, people, gladness, weeping, and judgment, are said of truth, and in the opposite sense, of falsity. And yet it seems to the reader who is not acquainted with this mystery, that poor and needy, desert and wilderness, vacuity and emptiness, foe and enemy, are one thing; likewise sin and iniquity, anger and wrath, nation and people, joy and gladness, mourning and weeping, justice and judgment; and yet they are not one thing, but become one thing by conjunction. Many things also are coupled together in the Word; as fire and flame, gold and silver, brass and iron, wood and stone, bread and water, bread and wine, purple and fine linen, etc.;—and this is because fire, gold, brass, wood, bread, and purple, signify good; and flame, silver, iron, stone, water, wine, and fine linen, signify truth. In like manner it is said, that men are to love God with all the heart and with all the soul; and that God will create in man a new heart and a new spirit; for the heart is predicated of the good of love, and the soul of truth from that good. There are also expressions which are used alone, not being joined with others, because they partake of both, as well of good as of truth. But these and many other things do not appear, except to the angels, and to those who while in the natural sense are also in the spiritual sense.

85. It would be tedious to shew from the Word, that throughout the Word there are such double expressions, which appear as repetitions of the same thing, for it would fill sheets. But, that every doubt may be removed, I will adduce passages where

JUDGMENT and JUSTICE are mentioned together; then where NATION and PEOPLE, and also where JOY and GLADNESS are spoken of together. The following are places where JUDGMENT and JUSTICE are mentioned together:—"The city was full of *judgment*, *justice* passed the night in it" (Isaiah i. 21). "Zion shall be redeemed in *justice*, and her converts in *judgment*" (Isaiah i. 27). "Jehovah of Hosts shall be exalted in *judgment*, and the Holy God shall be sanctified in *justice*" (Isaiah v. 16). "He shall sit upon the throne of David, and upon his kingdom, to establish it in *judgment* and in *justice*" (Isaiah ix. 7). "Jehovah shall be exalted, for He dwelleth on high, and hath filled Zion with *judgment* and *justice*" (Isaiah xxxiii. 5). "Thus saith Jehovah, "Keep ye *judgment*, and do *justice*; for my salvation is near, that my *justice* may be revealed" (Isaiah lvi. 1). "As a nation that did *justice*, and forsook not the *judgment* of their God: they ask of me the *judgments* of *justice*" (Isaiah lviii. 2). "Swear by the living Jehovah, in *judgment* and in *justice*" (Jer. iv. 2). "Let him that glorieth glory in this, that Jehovah doth *judgment* and *justice* in the earth" (Jer. ix. 24). "Execute ye *judgment* and *justice*. Woe unto him that buildeth his house without *justice*, and his chambers without *judgment*. Did not thy father do *judgment* and *justice*, and then it was well with him?" (Jer. xxii. 3, 13, 15). "I will raise unto David a righteous branch, who shall reign king, and shall execute *judgment* and *justice* in the earth" (Jer. xxxiii. 5; xxxiii. 15). "If a man be just, and do *judgment* and *justice*" (Ezek. xviii. 5). "If a wicked man turn from his sin, and do *judgment* and *justice*, it shall not be mentioned against him; he hath done *judgment* and *justice*, he shall surely live" (Ezek. xxxiii. 14, 16, 19). "I will betroth myself unto thee for ever,—in *justice* and in *judgment*, and in *loving-kindness* and in *mercies*" (Hosea ii. 19). "Let *judgment* run down as waters, and *justice* as a mighty stream" (Amos v. 24). "Ye have turned *judgment* into gall, and the fruit of *justice* into wormwood" (Amos vi. 12). "Jehovah shall plead my cause, and execute *judgment* for me; and He will bring me forth to the light, and I shall behold His *justice*" (Micah vii. 9). "Thy *justice*, O Jehovah, is like the mountains of God; thy *judgments* are a great deep" (Psalm xxxvi. 6). "Jehovah shall bring forth thy *justice* as the light, and thy *judgment* as the noon-day" (Psalm xxxvii. 6). "Jehovah shall judge His people with *justice*, and His poor with *judgment*" (Psalm lxxii. 2). "*Justice* and *judgment* are the support of Thy throne" (Psalm xcvi. 2). "When I shall have learned the *judgments* of thy *justice*. Seven times a day do I praise thee, because of the *judgments* of thy *justice*" (Psalm cxix. 7, 164). "Gad executeth the *justice* of Jehovah, and His *judgment* with Israel" (Deut. xxxiii. 21). "The spirit of truth shall reprove the world of *justice* and of *judgment*" (John xvi.

8, 10). Such expressions also occur elsewhere. The reason why judgment and justice are so often spoken of is, because judgment is predicated of truths, and justice of good; wherefore also, to execute judgment and justice, means to act from truth and from good. The reason why judgment is predicated of truth, and justice of good, is, because the government of the Lord in the spiritual kingdom is called JUDGMENT, and the government of the Lord in the celestial kingdom is called JUSTICE; concerning which, something may be seen in the work on HEAVEN AND HELL, n. 214, 215. Because judgment is predicated of truth, therefore, in some places, it is said *truth* and *justice*, as in Isaiah xi. 5; Psalm lxxxv. 12, and other places.

86. That the repetitions in the Word, as of the same thing, are on account of the marriage of good and truth, may be more clearly seen from places where NATIONS and PEOPLES are spoken of; as in the following passages:—"Ah! sinful *nation*, a *people* laden with iniquity" (Isaiah i. 4). "The *peoples* that walked in darkness, have seen a great light;—thou hast multiplied the *nation*" (Isaiah ix. 2, 3). "O Assyria, the rod of mine anger,—I will send him against the hypocritical *nation*; against the *people* of my wrath will I give him a charge" (Isaiah x. 5, 6). "It shall come to pass in that day that the *nations* shall seek the root of Jesse, which shall stand for an ensign of the *peoples*" (Isaiah xi. 10). "Jehovah hath smitten the *people* with an incurable stroke, ruling the *nations* with anger" (xiv. 6). "In that day shall be brought to Jehovah of Hosts an offering, a *people* distracted and spoiled, and a *nation* meted out and trodden under foot" (Isaiah xviii. 7). "The strong *people* shall honor Thee, the city of powerful *nations* shall fear Thee" (Isaiah xxv. 3). "Jehovah will swallow up the covering upon all *peoples*, and the veil upon all *nations*" (Isaiah xxv. 7). "Come near, ye *nations*, and hearken ye *people*" (Isaiah xxxiv. 1). "I have called thee for a covenant with the *people*, for a light of the *nations*" (Isaiah xlii. 6). "Let all the *nations* be gathered together, and let the *people* be assembled" (Isaiah xliii. 9). "Behold, I will lift up my hand to the *nations*, and my standard to the *peoples*" (Isaiah xlix. 22). "Behold, I have given him for a witness to the *peoples*, a Prince and a Lawgiver to the *nations*" (Isaiah lv. 4). "Behold, a *people* cometh from the land of the north, and a great *nation* from the sides of the earth" (Jer. vi. 22). "I will not make thee hear the calumny of the *nations* any more, neither shalt thou bear the reproach of the *peoples* any more" (Ezek. xxxvi. 15). "All *peoples* and *nations* shall worship Him" (Dan. vii. 14). "Let not the *nations* make a by-word of them, and say, among the *peoples*, Where is their God?" (Joel ii. 17). "The remnant of my *people* shall spoil them, and the residue of my *nation* shall inherit them" (Zeph. ii. 9). "Many *peoples*, and numerous *nations*, shall come to seek Jehovah in Jerusalem" (Zech. viii. 22).

"Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all *peoples*, a light to enlighten the *nations*" (Luke ii. 30—32). "Thou hast redeemed us by Thy blood out of every *people* and *nation*" (Rev. v. 9). "Thou must prophesy again over *peoples* and *nations*" (Rev. x. 11). "Thou shalt set Me at the head of the *nations*; a *people* whom I have not known shall serve Me" (Psalm xviii. 43). "Jehovah maketh void the counsel of the *nations*; He subverteth the thoughts of the *peoples*" (Psalm xxxiii. 10). "Thou makest us a proverb among the *nations*, a shaking of the head among the *peoples*" (Psalm xlv. 14). "Jehovah will subdue the *peoples* under us, and the *nations* under our feet. Jehovah reigneth over the *nations*; the willing-hearted of the *people* are gathered together" (Psalm xlvii. 3, 8, 9). "The *peoples* shall acknowledge Thee, the *nations* shall be glad and sing for joy; for thou shalt judge the *peoples* righteously, and lead the *nations* upon earth" (Psalm lxvii. 3, 4). "Remember me, O Jehovah, in the good pleasure of thy *people*, that I may be glad in the joy of thy *nations*" (Psalm cvi. 4, 5). There are similar expressions, also, in other places. The reason why *nations* and *peoples* are mentioned together, is, because by *nations* are meant those who are in good, and in the opposite sense those who are in evil, and by *peoples*, those who are in truths, and in the opposite sense those who are in falsities. Therefore they who are of the Lord's spiritual kingdom are called *peoples*, and they who are of His celestial kingdom are called *nations*; for in the spiritual kingdom all are in truths, and thence in wisdom, and in the celestial kingdom all are in good, and thence in love.

87. It is the same with other expressions. Thus where *joy* is spoken of, *gladness* is also mentioned; as in the following passages:—"Behold, *joy* and *gladness* to slay an ox" (Isaiah xxii. 13). "They shall obtain *joy* and *gladness*; sorrow and sighing shall flee away" (Isaiah xxxv. 10; li. 11). "*Joy* and *gladness* are cut off from the house of our God" (Joel i. 16). "The voice of *joy* and the voice of *gladness* shall be taken away" (Jer. xxv. 10). "The fast of the tenth shall be to the house of Judah in *joy* and *gladness*" (Zech. viii. 19). "That we may *rejoice* all our days, make us *glad*" (Psalm xc. 14, 15). "Be ye *glad* in Jerusalem, and *rejoice* in her" (Isaiah lxvi. 10). "*Rejoice* and be *glad*, O daughter of Edom" (Lament. iv. 21). "The heavens shall be *glad*, and the earth shall *rejoice*" (Psalm xcvi. 11). "Make me to hear *joy* and *gladness*" (Psalm li. 8). "*Joy* and *gladness* shall be found in Zion, confession and the voice of singing" (Isaiah li. 3). "And there shall be *gladness*, and many shall *rejoice* at His birth" (Luke i. 14). "I will cause to cease the voice of *joy* and the voice of *gladness*, the voice of the bridegroom and the voice of the bride" (Jer. vii. 34; xvi. 9; xxv. 10). "There shall yet be heard in this place—the voice of *joy* and the voice of *gladness*, the voice of

the bridegroom and the voice of the bride" (Jer. xxxiii. 10, 11); and in other places. The reason why both joy and gladness are mentioned, is because joy is of good, and gladness of truth; or joy is of love, and gladness of wisdom. For joy is of the heart, and gladness of the spirit; or joy is of the will, and gladness of the understanding. It is evident also that there is the marriage of the Lord and the church in these expressions, for it is said, "*The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride*" (Jer. vii. 34; xvi. 9; xxv. 10; xxxiii. 10, 11); and the Lord is the Bridegroom, and the church the bride. That the Lord is the Bridegroom, may be seen in Matt. ix. 15; Mark ii. 19, 20; Luke v. 35; and that the church is the bride, in Rev. xxi. 2, 9; xxii. 17: therefore John the Baptist said of Jesus, "*He that hath the bride is the Bridegroom*" (John iii. 29).

88. On account of the marriage of the Lord with the church, or what is the same, on account of the marriage of Divine Good and Divine Truth, in the least things of the Word, Jehovah and God, and Jehovah and the Holy One of Israel are spoken of, in very many places, as if they were two, when yet they are one; for by Jehovah is meant the Lord as to Divine Good, and by God, the Lord as to Divine Truth. That Jehovah and God, and Jehovah and the Holy One of Israel, are mentioned in a great many places in the Word, and yet mean one God, may be seen in the DOCTRINE CONCERNING THE LORD, n. 34, 38, 46.

89. Since in the whole and in every particular of the Word, there is a marriage of the Lord and the church, it is evident, that the whole and every particular of the Word treats of the Lord, as was begun to be shewn in the DOCTRINE CONCERNING THE LORD, n. 1—7. The church,—of which it likewise treats,—is also the Lord; for the Lord teaches that the man of the church is in Him, and He in him (John vi. 56; xiv. 20, 21; xv. 5, 7).

90. As the divinity and holiness of the Word are here treated of, it is expedient to add to what has been already said, a memorable experience. There was once sent to me from heaven a little paper inscribed with Hebrew letters, but written as among the ancients, with whom those letters, which at this day are partly in right lines, were curved, with little horns inclining upwards. And the angels who were then with me said, that they could perceive entire senses from the letters themselves; and that they understood them chiefly by the flexures of the lines and of the apexes of each letter. And they explained what they signified separately, and what united, saying that the *h* which was added to the names of Abram and Sarai, signified the infinite and the eternal. They also explained to me the sense of the Word in Psalm xxxii. 2, from the letters or syllables alone, informing me, that the summary of the sense of them

was:—*That the Lord is merciful even to those who do evil.* They informed me, that in the third heaven the writing consists of letters inflected, and variously curved, every one of which has a sense; and that the vowels there are for sound, which corresponds to affection; and that in that heaven they are not able to utter the vowels *i* and *e*, but use instead of them *y* and *eu*; and that the vowels *a*, *o*, and *u*, are in use among them, because they give a full sound; also, that they do not pronounce any consonants roughly, but softly, and that thence it is that certain Hebrew letters are pointed within, as a sign that they should be pronounced softly. They said, that harshness in letters is in use in the spiritual heaven, for the reason that there they are in truths, and truth admits of harshness, but not good, in which are the angels of the celestial kingdom, or third heaven. They said also, that they have the Word among them, written with letters curved, with little horns and apexes which are significative. From this it was evident what these words of the Lord signify, “*One jot or one tittle shall in no wise pass from the law, till all be fulfilled*” (Matt. v. 18). And again: “*It is easier for heaven and earth to pass away, than for one tittle of the law to fail*” (Luke xvi. 17).

X.—THAT HERESIES CAN BE DRAWN FROM THE LITERAL SENSE OF THE WORD, BUT THAT IT IS HURTFUL TO CONFIRM THEM.

91. It was shewn above, that the Word cannot be understood without doctrine, and that doctrine is like a candle, by which genuine truths may be seen; and this because the Word was written by pure correspondences. Hence it is that many things therein are appearances of truth, and not naked truths; and that many things are written according to the apprehension of the natural, yea, of the sensual man, but yet so that the simple may understand it in simplicity, the intelligent in intelligence, and the wise in wisdom. Now because the Word is such, appearances of truth, which are truths clothed, may be taken for naked truths; which when they are confirmed become falsities. But this is done by those who believe themselves to be wise above others, when yet they are not wise; for to be wise is to see whether a thing be true before it is confirmed, but not to confirm whatever one pleases. The latter is done by those who have a strong inclination to confirm, and are in the pride of their own intelligence; but the former is done by those who love truths and are affected by them, because they are truths, and who apply them to the purposes of life. For these are enlightened from the Lord, and

see truths by the light of truths; but those are enlightened from themselves, and see falsities by the light of falsities.

92. That appearances of truth from the Word, which are truths clothed, may be taken for naked truths, and that when confirmed they become falsities, is evident from the many heresies which there have been and are still in Christendom. Heresies themselves do not condemn men; but an evil life, with confirmations from the Word, and by reasonings from the natural man, of the falsities that are in heresy, these condemn. For every one is born into the religion of his parents, is initiated into it from infancy, and afterwards retains it; nor is he able of his own power, on account of affairs in the world, to extricate himself from its falsities. But to live in evil, and to confirm falsities, even to the destruction of genuine truths, this condemns. For he who remains in his own religion, and believes in God, and—if he be within the pale of Christianity,—believes in the Lord, esteems the Word Holy, and from religion lives according to the commandments of the Decalogue, does not confirm himself in falsities; wherefore when he hears truths, and in his own manner perceives them, he is able to embrace them, and so to be led out of falsities. But not he who has confirmed the falsities of his religion; for falsity confirmed remains, and cannot be extirpated. Indeed, falsity after it is confirmed is as if the man were sworn in it,—especially if it coheres with the love of self, and thence with the pride of wisdom.

93. I have conversed with some in the spiritual world, who lived many ages ago, and who had confirmed themselves in the falsities of their religion, and I found that they still firmly remained in them. And I have conversed with some there who had been of the same religion, and had thought as they did, but had not confirmed its falsities in themselves; and I found that, having been instructed by the angels, they rejected falsities, and received truths; and these were saved, but not those. Every man, after death, is instructed by angels, and they are received who see truths, and from truths falsities; for it is granted to every one after death spiritually to see truths. They see truths who have not confirmed themselves in falsities; but they who have so confirmed themselves are not willing to see truths, and if they do see them they turn themselves away, and then either laugh at them or falsify them.

94. But this shall be illustrated by example. In many places in the Word, anger, wrath, and vengeance are attributed to the Lord; and it is said that He punishes, casts into hell, tempts, and many such things. He who believes this in simplicity, and on that account fears God, and guards himself from sin against Him, is not condemned on account of that simple faith. But he is condemned who confirms these appearances in himself, so far as to believe that anger, wrath, vengeance, and thus such things

as are evil, are with the Lord, and that from anger, wrath, and vengeance, he punishes man, and casts him into hell; because he has destroyed the genuine truth, which is that the Lord is love itself, mercy itself, and goodness itself,—and He who is these, cannot be angry, wrathful, and vindictive. These things are attributed to the Lord according to the appearance. So in many other cases.

95. That there are many apparent truths in the literal sense of the Word, in which genuine truths lie concealed, and that it is not hurtful to think and speak according to truths [as they outwardly appear], but that it is hurtful to confirm them, to the destruction of the genuine truth that is concealed within, may be illustrated also by an example in nature,—which shall be introduced, because the natural teaches and convinces more clearly than the spiritual. It appears to the eye as if the sun were borne every day, and also annually, round the earth. Hence it is said in the Word, that the sun rises and sets, that it makes morning, noon, evening, and night, and also the seasons of spring, summer, autumn, and winter,—and thus days and years; when yet the sun stands still, for it is an ocean of fire, and the earth revolves daily, and is borne annually round the sun. The man who from simplicity and ignorance thinks that the sun is borne round the earth, does not destroy the natural truth, which is that the earth revolves around its own axis, and is borne annually along the ecliptic. But he who, by the Word and by reasonings from the natural man, confirms the apparent motion and course of the sun, invalidates the truth, and destroys it. That the sun moves, is an apparent truth; that it does not move, is a genuine truth. Every one may speak according to the apparent truth, and, indeed, does so speak; but to think according to it from confirmation, this dulls and darkens the rational understanding. So with the stars of the starry heaven. It is an apparent truth that they also, like the sun, are borne once every day around the earth; wherefore it is said also of the stars that they rise and set. But it is a genuine truth that the stars are fixed, and that their heaven stands still; yet any one may speak according to the appearance.

96 a. That it is hurtful to confirm the apparent truth of the Word, to the destruction of the genuine truth that lies concealed within, is because the whole and the least things of the literal sense of the Word communicate with, and open heaven, according to what has been said above, n. 62—69. When therefore a man applies that sense to the confirmation of worldly loves, which are contrary to heavenly loves, then the internal of the Word becomes false; wherefore, when its external,—which is the literal sense whose internal is false,—communicates with heaven, then heaven is closed; for the angels who are in the internal of the Word reject it. From this it is evident that a false internal, or

truth falsified, prevents communication with heaven, and closes it. This is the reason why it is hurtful to confirm any false heretical opinion.

96 b. The Word is like a garden which may be called a heavenly paradise, in which there are delicacies and delights of every kind,—delicacies of fruits and delights of flowers. In the midst of it are trees of life, and beside them fountains of living water; and trees of the forest are round about the garden. The man who from doctrine is in Divine Truths, is in the midst, where the trees of life are, and is actually enjoying thence its delicacies and delights. But the man who is not in truths from doctrine, but from the literal sense alone, is in the circumference, and sees only the things of the forest. And the man who is in the doctrine of a false religion, and has confirmed its falsity in himself, is not even in the forest, but without in a sandy plain, where there is not so much as grass. That such also is their state after death, will be confirmed in its proper place.

97. Moreover, it is to be known that the literal sense of the Word is a guard for the genuine truths that lie hidden within. And the guard consists in this, that that sense may be turned hither and thither, and explained according to the apprehension, and yet the internal not be injured and violated by it. For it does no harm that the literal sense of the Word is understood by one otherwise than by another. But it does harm if the Divine truths which lie concealed within are perverted, for thereby violence is done to the Word. Lest this should come to pass, the literal sense guards it,—and guards it with those who are in falsities from their religion, and do not confirm those falsities; for they do no violence. This guard, is signified by the cherubim, and is also described by them in the Word. This is signified by the cherubim which, after Adam and his wife were cast out from the garden of Eden, were placed at the entrance of it; concerning which we read, that—*When Jehovah God had driven out the man, he made cherubim to dwell at the east of the Garden of Eden, and the flame of a sword turning itself hither and thither, to keep the way of the tree of life* (Gen. iii. 23, 24.) By the cherubim, is signified a guard; by the way of the tree of life is signified entrance to the Lord, which men have through the Word; by the flame of a sword turning itself hither and thither, is signified Divine Truth in ultimates, which is like the Word in its literal sense, that is capable of being thus turned. The same is meant by *the cherubim of gold placed over the two ends of the mercy-seat which was above the ark in the tabernacle* (Exod. xxv. 18—21). Because this was signified by the cherubim, therefore the Lord talked with Moses from between them (Exod. xxv. 22; Numb. vii. 89). It may be seen above (n. 37—49) that the Lord does not speak with man except in fulness,—and the Word, in its literal sense, is Divine Truth in its

fulness. This is the reason why the Lord talked with Moses from between the cherubim. Nothing else is signified by *the cherubim upon the curtains of the tabernacle, and upon the rail* (Exod. xxvi. 31); for the curtains and vails of the tabernacle represented the ultimates of heaven and of the church,—and thus also of the Word,—as may be seen above, n. 46. Nothing else is signified by *the cherubim in the midst of the temple at Jerusalem* (1 Kings xxii. 28); nor by *the cherubim which were carried upon the walls and upon the doors of the temple* (1 Kings vi. 29, 32, 35); nor by *the cherubim in the new temple* (Ezek. xli. 18—20. See above, n. 47). Since by the cherubim was signified a guard,—that the Lord, heaven, and Divine Truth, which are within the Word, might not be approached immediately, but mediately by ultimates,—therefore it is said of the king of Tyre, “*Thou that sealest up the measure, full of wisdom, and perfect in beauty; thou hast been in the garden of Eden; every precious stone was thy covering.—Thou, O cherub, wast the spreading forth of the covering.—I will destroy thee, O covering cherub, in the midst of the stones of fire*” (Ezek. xxviii. 12—14, 16). By Tyre is signified the church as to the knowledges of truth and good, and hence by its king is signified the Word, wherein, and whence those knowledges are. It is evident that the Word in its ultimate, which is the literal sense, is here signified by the king of Tyre, and that a guard is signified by a cherub, for it is said, “*Thou that sealest up the measure,—every precious stone was thy covering;*” and, “*Thou, O cherub, wast the spreading forth of the covering;*” and, “*O covering cherub.*” That by the precious stones, which are also there named, are meant the truths of the literal sense of the Word, may be seen above, n. 45. Since by the cherubim is signified the ultimate of Divine Truth, as a guard, therefore it is said in David, “*Jehorah bowed the heavens, and came down;—and He rode upon a cherub*” (xviii. 9, 10). “*O Shepherd of Israel, thou that sittest upon the cherubim, shine forth*” (lxxx. 1). “*Jehorah sitteth between the cherubim*” (xcix. 1). To ride upon the cherubim, to sit upon them, and to sit between them, means, upon the ultimate sense of the Word. Divine Truth in the Word, and its quality, are described by the cherubim in Ezekiel, chaps. i., ix., and x. But as no one can know what is signified by the particulars of the description of them, unless the spiritual sense has been opened to him, therefore it has been revealed to me what is signified, in general, by all those things which are said of the cherubim in the first chapter of Ezekiel; which is this:—The Divine external sphere of the Word is described, verse 4. This is represented as a man, verse 5. Conjoined with spiritual and celestial things, verse 6. The natural of the Word, its quality, verse 7. The spiritual and celestial of the Word conjoined with the natural, their quality, verses 8, 9. The Divine Love of good and truth therein,

celestial, spiritual, and natural, distinctly and together, verses 10, 11. That they look to one end, verse 12. The sphere of the Word, from the Divine Good and the Divine Truth of the Lord, from which the Word is living, verses 13, 14. The doctrine of good and of truth in the Word and from the Word, verses 15—21. The Divine of the Lord above it and in it, verses 22, 23. And from it, verses 24, 25. That the Lord is above the heavens, verse 26. And that He is Divine Love and Divine Wisdom itself, verses 27, 28. These summaries have also been compared with the Word in heaven, and are in conformity with it.

XI.—THAT THE LORD CAME INTO THE WORLD THAT HE MIGHT FULFIL ALL THINGS OF THE WORD, AND THEREBY BECOME DIVINE TRUTH, OR THE WORD, IN ULTIMATES.

98. THAT the Lord came into the world that He might fulfil all things of the Word, may be seen in the DOCTRINE CONCERNING THE LORD, n. 8—11. That thereby He became Divine Truth, or the Word, even in ultimates, is meant by these words in John: "*The Word was made flesh, and dwelt among us; and we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth*" (i. 14). To be made flesh, is to be made the Word in ultimates. What He was, as the Word in ultimates, He shewed to His disciples when He was transfigured, see Matt. xvii. 2, etc.; Mark ix. 2, etc.; Luke ix. 28. It is there said, that Moses and Elias appeared in glory. By Moses and Elias is meant the Word, as may be seen above, n. 43. The Lord, as the Word in ultimates, is also described by John in the Revelation, chap. i. 13—16; where all the particulars of the description of Him signify ultimates of Divine Truth, or of the Word. The Lord, indeed, was the Word, or Divine Truth, before, but in first principles; for it is said, "*In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God*" (John i. 1, 2).—But when the Word was made flesh, then the Lord became the Word also in ultimates. It is from this that He is called *the First and the Last* (Rev. i. 8, 11, 17; ii. 8; xxi. 6; xxii. 12, 13).—

99. Through this,—that the Lord became the Word in ultimates,—the state of the church was entirely changed. All the churches which were before His advent were representative churches, which could not see Divine Truth, except as it were in the shade. But after the advent of the Lord in the world, church was instituted by Him, which saw Divine Truth in the

light. The difference is as between evening and morning. The state of the church before the Lord's advent is also called evening; and the state of the church after His advent is called morning. The Lord was indeed present with the men of the church before His advent in the world, yet mediately, through heaven; but since His advent in the world, he is present with the men of the church immediately. For in the world He put on also the Divine Natural, in which He is present with men. The glorification of the Lord is the glorification of His Humanity, which He assumed in the world; and the glorified Humanity of the Lord, is the Divine Natural.

100. It is understood by few, how the Lord is the Word; for it is thought, that the Lord, by means of the Word, may, indeed, enlighten and teach mankind, and yet that He cannot therefore be called the Word. But let it be known, that every man is his own love, and thence his own good and his own truth. A man is not a man from anything else, and nothing else in him is man. From this,—that man is his own good and his own truth,—angels and spirits also are men; for every good and truth proceeding from the Lord, is, in its own form, man. But the Lord is Divine Good, and Divine Truth itself; thus He is Man himself, from whom every man is a man. That every Divine Good and Divine Truth is, in its own form, man, may be seen in the work on HEAVEN AND HELL, n. 460; and will be more clearly seen in the coming works, which will be concerning ANGELIC WISDOM.

XII.—THAT BEFORE THIS WORD WHICH IS NOW IN THE WORLD, THERE WAS A WORD WHICH IS LOST.

101. THAT worship by sacrifices was known, and that men prophesied from the mouth of Jehovah, before the Word which was given through Moses and the prophets to the people of Israel, is evident from things related in the books of Moses. *That worship by sacrifices was known* appears from these circumstances:—That the children of Israel were commanded to overthrow the altars of the Gentiles, to break their statues, and cut down their groves (Exodus xxxiv. 13; Deut. vii. 5; xii. 3). That Israel in Shittim began to commit whoredom with the daughters of Moab, and they called the people to the sacrifices of their gods; and the people did eat, and bowed themselves to their gods, and chiefly joined themselves to Baal-peor; and that on that account the anger of Jehovah was kindled against Israel (Numb. xxv. 1—3). That Balaam, who was from Syria, caused

altars to be built, and sacrificed oxen and sheep (Numb. xxii. 40; xxiii. 1, 2, 14, 29, 30). *That men also prophesied from the mouth of Jehovah* is evident from the prophecies of Balaam (Numb. xxiii. 7—10, 18—24; xxiv. 3—9, 16—24). That he prophesied also concerning the Lord, “that a star should rise out of Jacob, and a sceptre out of Israel,” see Numb. xxiv. 17; that he prophesied from the mouth of Jehovah, Numb. xxii. 13, 18; xxiii. 3, 5, 8, 16, 26; xxiv. 1, 13. From these things it is clear, that among the Gentiles there was Divine worship similar to the worship instituted by Moses among the people of Israel. *That such worship also existed before the time of Abraham* is somewhat evident from the words of Moses in Deut. xxxii. 7, 8; but is still more evident from what is narrated concerning Melchizedek, king of Salem,—that he brought forth bread and wine, and blessed Abraham, and that Abraham gave him tithes of all (Gen. xiv. 18—20); and that Melchizedek represented the Lord, for he is called the priest of the Most High God (Gen. xiv. 18), and it is said of the Lord by David, “*Thou art a priest for ever, after the order of Melchizedek*” (Psalm cx. 4). Hence it was that Melchizedek brought forth the bread and wine, as the holy things of the church,—inasmuch as they are holy in the sacrament of the Supper,—and that Melchizedek could bless Abraham, and that Abraham gave him tithes of all.

102. It has been related to me by the angels of heaven, that the Word among the ancients was written by pure correspondences, but that it was lost. And it was told me that that Word is still preserved among them, and is in use in that heaven, among the ancients, with whom that Word was when they lived in the world. Those ancients among whom that Word is still in use in heaven, were in part from the land of Canaan, and from its borders,—as Syria, Mesopotamia, Arabia, Chaldea, Assyria, Egypt, Zidon, Tyre, and Nineveh; the inhabitants of all which kingdoms were in representative worship, and thence in the science of correspondences. The wisdom of those times was from that science, and through that they had interior perception, and communication with the heavens. They who knew interiorly the correspondences of that Word were called wise and intelligent; and after that diviners and magi. But, because that Word was full of such correspondences as remotely signified celestial and spiritual things, and thence began to be falsified by many, therefore, by the Divine Providence of the Lord, in process of time it disappeared, and was finally lost; and another Word was given, written by correspondences less remote. This was the Word given through the prophets to the children of Israel. In this Word, however, many names of places which were in the land of Canaan, and round about in Asia, are retained,—in which they signify similar things as in the ancient Word. It was for this reason that Abraham was commanded to

go into that land, and that his posterity from Jacob were led into it.

103. That there was a Word among the ancients is also evident from Moses, by whom it is mentioned, and some quotation is made from it (Numb. xxi: 14, 15, 27—30); and that the historical portions of that Word were called THE WARS OF JEHOVAH, and the prophetical parts ENUNCIATIONS. From the historicals of that Word Moses has taken this passage: "*Wherefore it is said in THE BOOK OF THE WARS OF JEHOVAH, I walked in Suph, and the rivers of Arnon, and the channel of the rivers that turned aside as far as Ar is inhabited, and stayed at the border of Moab*" (Numb. xxi. 14, 15). By the wars of Jehovah in that Word, as in ours, are meant and described the Lord's combats with the hells, and his victories over them, when He should come into the world. The same combats are also meant and described in many places in the historical portions of our Word,—as in the wars of Joshua with the nations of the land of Canaan; and in the wars of the judges and of the kings of Israel. From the prophetical portion of that Word Moses has quoted this passage: "*Wherefore say the ENUNCIATORS, Go into Heshbon; the city of Sihon shall be built and strengthened; for a fire has gone out of Heshbon, a flame from the city of Sihon; it hath consumed Ar of Moab, the possessors of the high places of Arnon. Woe unto thee, Moab! thou art undone, O people of Chemosh! He hath given his sons that escaped, and his daughters, into captivity to Sihon, king of the Amorites; we have slain them with darts. Heshbon is perished even unto Dibon; and we have laid waste even unto Nophah, which reacheth unto Medebah*" (Numb. xxi. 27—30). The translators render it, THEY THAT SPEAK IN PROVERBS; but they should be called ENUNCIATORS, or PROPHETICAL ENUNCIATIONS, as may appear from the signification of the word MOSHALIM in the Hebrew tongue; which means not only Proverbs, but also prophetical Enunciations,—as in Numb. xxiii. 7, 18; xxiv. 3, 15, where it is said that Balaam uttered his ENUNCIATION, which also was a prophecy concerning the Lord. His enunciation is called MOSHAL, in the singular number. It may be added, that the passages thence quoted by Moses, are not proverbs, but prophecies. That that Word likewise was Divine, or Divinely inspired, is evident from Jeremiah, where we read nearly the same words: "*A fire is gone out of Heshbon, and a flame from the midst of Sihon, which hath consumed the corner of Moab, and the crown of the head of the sons of tumult. Woe unto thee, O Moab! the people of Chemosh perisheth; for thy sons have been taken away into captivity, and thy daughters into captivity*" (xlviii. 45, 46). Besides these, a prophetical book of the ancient Word is also mentioned, by David and by Joshua, called THE BOOK OF JASHER, or the Book of the Upright. By David: "*David*"

lamented over Saul and over Jonathan; and inscribed to teach the children of Judah the bow: behold it is written in THE BOOK OF JASHER" (2 Sam. i. 17, 18). And by Joshua: "*Joshua said, Sun, stand thou still upon Gibeon, and thou, moon, in the valley of Ajalon; is not this written in THE BOOK OF JASHER?*" (Joshua x. 12, 13). Moreover, it was told me that the first eleven chapters of Genesis exist in that ancient Word, and that not the least word is wanting.

XIII.—THAT BY MEANS OF THE WORD THEY ALSO HAVE LIGHT WHO ARE OUT OF THE CHURCH AND HAVE NOT THE WORD.

104. THERE cannot be conjunction with heaven, unless there be, somewhere in the earth, a church where the Word is, and where through it the Lord is known; for the Lord is God of heaven and earth; and without the Lord there is no salvation. It is enough that there be a church where the Word is, although it consist of a few, comparatively. Through it the Lord is still present everywhere throughout the earth; for thereby heaven is conjoined with the human race. That conjunction is by means of the Word, may be seen above, n. 62—69.

105. But it shall be explained how the presence and conjunction of the Lord and of heaven, in every land, is effected by means of the Word. The whole heaven is before the Lord as one man; so likewise is the church. It may be seen in the work on HEAVEN AND HELL (n. 59—87), that they also appear as a man. The church where the Word is read, and where thereby the Lord is known, is in that man, as the HEART and as the LUNGS,—the celestial kingdom as the heart, and the spiritual kingdom as the lungs. As from these two fountains of life in the human body all the other members and viscera subsist and live, so also all those, in every part of the world, who have a religion, and who worship one God, and live good lives,—and thereby are in that man, and constitute its members and viscera without the thorax, where are the heart and lungs,—subsist and live from the conjunction of the Lord and heaven with the church, by means of the Word. For the Word in the church,—although it is with few, comparatively,—is life, from the Lord through heaven, to all the rest; just as the life of the members and viscera of the whole body is from the heart and lungs. There is also a similar communication. This is the reason why

Christians, with whom the Word is read, constitute the breast of that man. They are also in the midst of all; and around them are the Papists; around these are the Mahometans, who acknowledge the Lord as the greatest Prophet, and as the Son of God; after these are the Africans; and the nations and peoples in Asia and the Indies constitute the last circumference. Concerning this arrangement of them, something may be seen in the little work concerning *THE LAST JUDGMENT*, n. 48. All who are in that man look also toward the centre, where Christians are.

106. The greatest light is in the centre where Christians are, with whom is the Word; for the light in the heavens is Divine Truth, proceeding from the Lord as the sun there; and because the Word is that Divine Truth, the greatest light is where they are who are in possession of the Word. From thence, as from its centre, the light extends itself around through all the circumferences, even to the last. It is thus that the nations and peoples out of the church are also enlightened through the Word. That the light in the heavens is Divine Truth proceeding from the Lord, and that that light gives intelligence, not only to angels, but also to men, may be seen in the work on *HEAVEN AND HELL*, n. 126—140.

107. That it is thus in the whole heaven, may be concluded from the like in any one society there; for every society of heaven is a heaven in lesser form, and is also as a man. That it is so may be seen in the work on *HEAVEN AND HELL*, n. 41—87. In every society of heaven, they who are in its centre, in like manner represent the heart and lungs; and with them is the greatest light. This light,—and thence the perception of truth,—diffuses itself from this centre in every direction toward the circumferences, thus to all who are in the society, and forms their spiritual life. It was shewn me that when they who were in the centre,—who constitute the province of the heart and lungs, and with whom is the greatest light,—were removed, those that were around were in the shade, and in so little perception of truth that they had scarcely any; but as soon as they returned light was seen, and they had perception of truth as before.

108. The same may also be illustrated by this experience. There were with me African spirits from Abyssinia. On a certain occasion their ears were opened, that they might hear singing in some church in the world, from a psalm of David; by which they were affected with such delight, that they joined their voices with those who sung? But soon their ears were closed, so that they could not hear anything from thence. And then they were affected with still greater delight, because it was spiritual; and they were at the same time filled with intelligence,—for that Psalm treated of the Lord, and of redemption.

The reason of their increased delight was, that communication was granted them with that society in heaven which was in conjunction with those who were singing that psalm in the world. From this and much other experience, it was made evident to me, that communication with the universal heaven is granted through the Word. For this reason, by the divine providence of the Lord, there is universal intercourse of the kingdoms of Europe,—especially of those in which the Word is read,—with the nations out of the church.

109. A comparison may be made with the heat and light from the sun of the world, which give vegetative life to trees and shrubs,—even to those that are in places not directly under its influence, and to those that stand in the shade, if the sun be but risen, and appear above the horizon. So is it with the light and heat of heaven, from the Lord as the sun,—which light is Divine Truth, from which is all intelligence and wisdom with angels and men; wherefore it is said of the Word, *that it was with God, and was God; that it enlighteneth every man that cometh into the world* (John i. 1, 9); *and that this light shineth also in darkness* (verse 5).

110. From these considerations it is evident that the Word, which is in the church of the Reformed, gives light to all nations and peoples, by spiritual communication; moreover, that it is provided by the Lord, that there shall always be a church on earth, where the Word is read, and where thereby the Lord is known. When, therefore, the Word was almost totally rejected by the Papists, through the divine providence of the Lord the Reformation was effected; and after that the Word was again received. It was also provided that the Word should be esteemed Holy by a noble nation among the Papists.

111. Since without the Word there is no knowledge of the Lord, thus no salvation, therefore, when the Word with the Jewish nation was entirely falsified and adulterated, and thus as it were made void, it pleased the Lord to descend from heaven and come into the world, to fulfil the Word, and thereby to renew and restore it, and give light again to the inhabitants of the earth,—according to the words of the Lord: “*The people that sat in darkness have seen a great light; to them that sat in the region and shadow of death, light is sprung up*” (Matt. iv. 16; Isaiah ix. 2).

112. As it was foretold, that darkness would also arise at the end of the present church,—from there being no knowledge and acknowledgment of the Lord, that He is God of heaven and earth, and from the separation of faith from charity,—therefore, lest the genuine understanding of the Word should thereby perish, it has pleased the Lord now to reveal the spiritual sense of the Word, and to shew plainly that the Word in that sense, and from that in the natural sense, treats of the Lord and of

the church, yea, of these only; and many other things whereby the light of truth from the Word, which was nearly extinguished, may be restored. That at the end of the present church the light of truth would be almost extinguished, is foretold in many places in the Revelation, and is also meant by these words of the Lord in Matthew: "*Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then they shall see the Son of Man coming in the clouds of heaven with glory and power*" (xxiv. 29, 30). By the sun, is there meant the Lord as to love; by the moon, the Lord as to faith; by the stars, the Lord as to the knowledges of good and truth; by the Son of Man, the Lord as to the Word; by the clouds, the literal sense of the Word; by glory, the spiritual sense, and its transparency in the literal sense.

113. It has been granted me to know, by much experience, that man has communication with heaven through the Word. While I was reading the Word, from the first chapter of Isaiah to the last of Malachi, and the Psalms of David, it was given me to perceive clearly, that every verse communicates with some society of heaven, and that thus the whole Word communicates with the whole heaven.

XIV.—THAT WITHOUT THE WORD, NO ONE WOULD HAVE A KNOWLEDGE OF GOD, OF HEAVEN AND HELL, OR OF THE LIFE AFTER DEATH, STILL LESS OF THE LORD.

114. This follows as a general conclusion from all that has thus far been said and shewn;—as, that the Word is the Divine Truth itself, n. 1—4: that the Word is the medium of conjunction with the angels of heaven, n. 62—69: that everywhere in the Word there is a marriage of the Lord and the church, and thence a marriage of good and truth, n. 80—89: that the quality of the church is according to its understanding of the Word, n. 76—79: that the Word is also in the heavens, and that from it the angels derive their wisdom, n. 70—75: that through the Word the nations and peoples out of the church have also spiritual light, n. 104—113: besides many other things. From which it may be concluded, that without the Word no one can have spiritual intelligence,—which consists in a knowledge of God, of heaven and hell, and of the life after death,—and can know absolutely nothing of the Lord, of faith and love to Him, and thus nothing of redemption, through which nevertheless there is salvation. The Lord also says to His

disciples, "*Without me ye can do nothing*" (John xv. 5). And, "*A man can receive nothing except it be given him from heaven*" (iii. 27).

115. But there are those who insist, and confirm themselves in the idea, that without the Word man might know the existence of God, and also of heaven and hell; as well as something of other matters which the Word teaches. And since they thereby derogate from the authority and holiness of the Word,—if not with the mouth, yet in the heart,—it is not permitted to reason with them from the Word, but from rational light; for they do not believe in the Word, but in themselves. Search then by the light of reason, and you will find that there are two faculties of life in man, which are called the understanding and the will, and that the understanding is subject to the will, and not the will to the understanding; for the understanding merely teaches and points out the way. Search farther, and you will find that the will of man is his selfhood, and that this considered in itself is entirely evil; and that thence there is falsity in the understanding. When you have made these discoveries, you will see, that of himself man is not willing to understand anything but what is from the selfhood of his will,—and that he is unable, unless there be some other source from whence he knows. From the selfhood of his own will man does not desire to understand anything but what relates to himself and the world. Everything above this is in darkness to him. Thus, when he beholds the sun, the moon, and the stars,—if perchance he should reflect upon their origin, would he be able to think otherwise than that they exist of themselves? Could he raise his thoughts higher than many of the learned in the world, who, although they know from the Word that God created all things, yet ascribe creation to nature? What then if they had known nothing from the Word? Do you believe that the ancient sages, Aristotle, Cicero, Seneca, and others, who wrote about God, and about the immortality of the soul, first derived their knowledge from their own selfhood? No, but from others, who had it by tradition from those who first learned it from the Word. Neither do writers on natural theology derive any such thing from themselves, but only confirm, by rational deductions, those things which they know from the church, which is in possession of the Word; and there may be some among them who confirm such truths, and yet do not believe them.

116. It has been granted me to see people, born in islands, who were rational as to civil affairs, and yet knew nothing at all about God. They appear in the spiritual world like apes, and are in a similar life with them; but as they were born men, and thence in the capacity of receiving spiritual life, they are instructed by angels, and by means of knowledges concerning the Lord as a Man, are made alive. What man is of himself clearly

appears from those who are in hell,—among whom there are some also who were prelates and learned men,—who are not even willing to hear about God; and on that account are not able to speak the name, God. I have seen them, and conversed with them. And I have also conversed with some who burst into a fire of anger and wrath when they heard anything said about God. Consider, therefore, what the man would be who had heard nothing about God, when there are even such as these, who have heard about God, have written about God, and have preached about God. There are many of this kind from among the Jesuits. That they are in such a state, is from the will, which is evil; and this, as was said before, leads the understanding, and robs it of the truths which it had received from the Word. If man would have been able of himself to know that there is a God, and a life after death, why has he not known that a man is a man after death? Why does he believe that his soul, or spirit, is as the wind, or the ether; and that it has neither eyes to see, ears to hear, nor a mouth to speak, until it is associated and united with its dead body and its skeleton? Suppose then a doctrine for worship to be derived solely from the light of reason; would it not be, that self should be worshipped,—as was done in former ages, and is still done, even by those who know from the Word that only God is to be worshipped? It is impossible that any other worship should be derived from the selfhood of man,—not even the worship of the sun and the moon.

117. That from the most ancient times there has been a religion, and that the inhabitants of the globe everywhere have known about God, and something about the life after death, has not been from themselves, and from their own penetration, but from the ancient Word (concerning which, see above, n. 101—103); and afterwards from the Israelitish Word. From these, religions emanated into the Indies and their islands; through Egypt and Ethiopia into the kingdoms of Africa; from the maritime parts of Asia into Greece; and from thence into Italy. But as the Word could not be written otherwise than by representatives,—which are such things in the world as correspond to and thence signify heavenly things,—therefore, the religions of many nations were changed into idolatries; and in Greece into fables, and the Divine attributes and qualities into as many gods, over which they placed one as supreme, whom they called Jove, from Jehovah. That they had a knowledge of paradise, of the flood, of the sacred fire, of the four ages,—from the first or golden age to the last or iron age,—by which in the Word are signified the four states of the church, (as in Daniel, ii. 31—35) is well known. That the Mahometan religion,—which succeeded and destroyed the previous religions of many nations,—was derived from the Word of both Testaments, is also known.

118. Lastly, I will state what is the condition after death of those who ascribe all things to their own understanding, and little, if anything, to the Word. At first they become as men intoxicated; afterwards like idiots; and at last they become stupid, and sit in darkness. Let every one therefore guard himself against such madness.

THE DOCTRINE OF LIFE

FOR THE

NEW JERUSALEM.

I.—THAT ALL RELIGION HAS RELATION TO LIFE, AND THAT
THE LIFE OF RELIGION IS TO DO GOOD.

1. EVERY man who has any religion knows and acknowledges, that he who lives well will be saved, and that he who lives wickedly will be condemned; for he knows and acknowledges, that he who lives well thinks well, not only about God, but also concerning his neighbour; but not so he who lives wickedly. The life of man is his love; and what a man loves, he not only does with pleasure, but also thinks with pleasure. The reason, therefore, why it is said that the life of religion is to do good, is, because doing good makes one with thinking good; and unless they make one with man, they do not belong to his life. But these things are to be shewn in what follows.

2. That religion has relation to life, and that the life of religion is to do good, every one who reads the Word sees, and while he is reading, acknowledges. These things are contained in the Word:—*Whosoever shall loosen the least of these commandments, and shall teach men so, he shall be called least in the kingdom of the heavens; but whosoever shall DO and TEACH them, the same shall be called great in the kingdom of the heavens. For I say unto you, that except your RIGHTEOUSNESS shall exceed the righteousness of the Scribes and Pharisees, ye shall not enter into the kingdom of the heavens* (Matt. v. 19, 20). *“Every tree THAT BRINGETH NOT FORTH GOOD FRUIT is hewn down, and cast into the fire; wherefore by their FRUITS ye shall know them”* (Matt. vii. 19, 20). *“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of the heavens, but he THAT DOETH THE WILL of my Father who is in the heavens”* (Matt. vii. 21). *Many will say to me in that day, Lord, Lord; have we not prophesied in thy name?—and in thy name done many wonderful works? But then I will confess to them, I never knew you; depart from me, YE THAT WORK INI-*

QUITY (Matt. vii. 22, 23). *Every one that heareth my words, AND DOETH THEM, I will liken him unto a prudent man who built his house upon a rock ;—but every one that heareth my words, AND DOETH THEM NOT, shall be likened unto a foolish man who built his house upon the sand* (Matt. vii. 24, 26). Jesus said, *A sower went forth to sow ;—some seed fell on the hard way ;—some fell upon stony places ;—some fell among thorns ;—and some on good ground. That which was sowed on good ground is he who heareth the Word and considereth it ; who thence BEARETH FRUIT, AND BRINGETH FORTH, some a hundredfold, some sixty, and some thirty.* When Jesus said these words, he cried out saying, *He that hath ears to hear, let him hear.* (Matt. xiii. 3—9, 23). *“The Son of Man shall come in the glory of his Father ;—and then shall he render to every man ACCORDING TO HIS WORKS”* (Matt. xvi. 27). *“The kingdom of God shall be taken from you, and given TO A NATION BRINGING FORTH THE FRUITS THEREOF”* (Matt. xxi. 43). *When the Son of Man shall come in his glory,—then shall he sit upon the throne of his glory ;—and he shall say to the sheep on the right hand, Come, ye blessed of my Father, possess as an inheritance the kingdom prepared for you from the foundation of the world ; FOR I WAS HUNGRY, AND YE GAVE ME MEAT ; I WAS THIRSTY, AND YE GAVE ME DRINK ; I WAS A STRANGER, AND YE TOOK ME IN ; I WAS NAKED, AND YE CLOTHED ME ; I WAS SICK, AND YE VISITED ME ; I WAS IN PRISON, AND YE CAME UNTO ME. Then shall the righteous answer, When saw we thee so ? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. And the King shall speak in like manner to the goats on the left ; and because they have not done such things, he shall say, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels* (Matt. xxv. 31—46). *“BRING FORTH FRUITS WORTHY OF REPENTANCE ;—and now also the axe is laid to the root of the trees ; every tree therefore, WHICH BRINGETH NOT FORTH GOOD FRUIT, is hewn down and cast into the fire”* (Luke iii. 8, 9). Jesus said, *Why call me, Lord, Lord, AND DO NOT THE THINGS WHICH I SAY ? Every one that cometh to me, and heareth my sayings, AND DOETH THEM, is like unto a man who built a house, and laid the foundation upon a rock ;—but he that heareth AND DOETH NOT, is like unto a man who built a house on the ground, without a foundation* (Luke vi. 46—49). Jesus said, *My mother and my brethren are these, who hear the word of God AND DO IT”* (Luke viii. 21). *Then shall ye begin to stand and knock at the door, saying, Lord, open unto us ;—but he answering shall say unto you, I know you not whence ye are :—DEPART FROM ME, ALL YE WORKERS OF INIQUITY* (Luke xiii. 25, 27). *This is the judgment, that light is come into the world, but men loved darkness rather than light, because THEIR DEEDS WERE EVIL ; every one that doeth evil hateth the light,—lest HIS DEEDS should be reproved. But he who doeth*

truth cometh to the light, that his deeds may be made manifest, because THEY ARE WROUGHT IN GOD (John iii. 19—21). And they THAT HAVE DONE GOOD shall come forth to the resurrection of life (John v. 29). "We know that God heareth not sinners, but if any man worship God, AND DO HIS WILL, him he heareth" (John ix. 31). *"If ye know these things, HAPPY ARE YE IF YE DO THEM"* (John xiii. 17). *He that hath my commandments AND DOETH THEM, he it is that loveth me,—and I will love him, and will manifest myself to him;—and I will come to him, and make my abode with him. He that loveth me not, KEEPETH NOT MY WORDS (John xiv. 21, 23, 24). Jesus said, I am the true vine, and my Father is the husbandman; every branch in me that BEARETH NOT FRUIT, he taketh away; but every branch THAT BEARETH FRUIT, he purgeth it, THAT IT MAY BRING FORTH MORE FRUIT (John xv. 1, 2). "Herein is my Father glorified, THAT YE BEAR MUCH FRUIT, and be made my disciples"* (John xv. 8). *Ye are my friends, IF YE DO WHATSOEVER I COMMAND YOU.—I have chosen you,—THAT YE SHOULD BRING FORTH FRUIT, AND THAT YOUR FRUIT SHOULD REMAIN (John xv. 14, 16). The Lord said to John, Unto the angel of the church of Ephesus write, I KNOW THY WORKS:—I have against thee, that thou hast left thy former CHARITY:—repent, and DO THE FORMER WORKS; or else I will remove thy candlestick out of his place (Rev. ii. 1, 2, 4, 5). To the angel of the church of Smyrna write, I KNOW THY WORKS (Rev. ii. 8, 9). To the angel of the church in Pergamos write, I KNOW THY WORKS;—REPENT (Rev. ii. 12, 13, 16). To the angel of the church in Thyatira write, I KNOW THY WORKS AND CHARITY—and THY LATTER WORKS are more than the first (Rev. ii. 18, 19). To the angel of the church in Sardis write, I KNOW THY WORKS; that thou hast a name that thou livest, but art dead;—I HAVE NOT FOUND THY WORKS PERFECT BEFORE GOD;—REPENT (Rev. iii. 1—3). "To the angel of the church in Philadelphia write,—I KNOW THY WORKS" (Rev. iii. 7, 8). To the angel of the church of the Laodiceans, write,—I KNOW THY WORKS;—REPENT (Rev. iii. 14, 15, 19). "I heard a voice from heaven, saying, Write, blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; THEIR WORKS DO FOLLOW WITH THEM" (Rev. xiv. 13). A book was opened, which is of life; and the dead were judged according to those things which were written in the book, EVERY ONE ACCORDING TO THEIR WORKS (Rev. xx. 12). "Behold, I come quickly, and my reward is with me; TO GIVE TO EVERY MAN ACCORDING AS HIS WORK SHALL BE" (Rev. xxii. 12, 13). Likewise in the Old Testament it is written: "Recompense them ACCORDING TO THEIR WORK, AND ACCORDING TO THE DOING OF THEIR HANDS" (Jer. xxv. 14). Jehovah, whose eyes are open upon all the ways of men, TO GIVE TO EVERY ONE ACCORDING TO HIS WAYS, AND ACCORDING TO THE FRUIT OF HIS WORKS (Jer. xxxii. 19). "I will visit him*

ACCORDING TO HIS WAYS, *and recompense to him HIS WORKS*” (Hosea iv. 9). *Jehovah hath dealt with us* ACCORDING TO OUR WAYS, ACCORDING TO OUR WORKS (Zech. i. 6). And in many places it is enjoined that men should do the statutes, commandments, and laws; as in the following: “*Ye shall observe my statutes, and my judgments, WHICH IF A MAN DO, HE SHALL LIVE BY THEM*” (Levit. xviii. 5). “*Ye shall observe all my statutes and my judgments, THAT YE MAY DO THEM*” (Levit. xix. 37; xx. 8; xxii. 31). Blessings are pronounced, if they do the commandments, and curses if they do them not (Levit. xxvi. 4—46). The children of Israel were commanded to make to themselves a fringe on the borders of their garments, that they might remember all the precepts of Jehovah to DO THEM (Numb. xv. 38, 39; Deut. xxii. 12). And in a thousand other places the same doctrine is taught. That works are what make the man of the church, and that according to them he is saved, the Lord also teaches in the parables,—the greater part of which imply, that they who do good are accepted, and they who do evil are rejected; as in the parable concerning the husbandmen in the vineyard (Matt. xxi. 33—44); concerning the fig-tree which did not yield fruit (Luke xiii. 6, 9); concerning the talents and minas given to trade with (Matt. xxv. 14—31; Luke xix. 13—25); concerning the Samaritan who bound up the wounds of him that fell among thieves (Luke x. 30—37); concerning the rich man and Lazarus (Luke xvi. 19—31); and concerning the ten virgins (Matt. xxv. 1—12).

3. That every one who has any religion, knows and acknowledges that he who lives well will be saved, and that he who lives wickedly will be condemned, is on account of the conjunction of heaven with the man who knows from the Word that there is a God, that there is a heaven and a hell, and that there is a life after death. From thence there is this common perception. Wherefore, in the doctrine of the Athanasian Creed, concerning the Trinity, which is universally received in Christendom, this also is universally received, which is said in the conclusion of it, viz.:—“Jesus Christ, who suffered for our salvation, ascended into heaven, and sitteth at the right hand of the Father Almighty, whence he shall come to judge the quick and the dead; *and then they that have done good shall enter into life eternal, and they that have done evil into everlasting fire.*”

4. Yet there are many in the Christian churches who teach that faith alone is saving, and not any good of life, or good work; they add also, that evil of life or evil work does not condemn those who are justified by faith alone, because they are in God and in grace. But it is remarkable that although they teach such doctrines, yet they acknowledge,—from a common perception derived from heaven,—that they who live well are saved, and they who live wickedly are condemned. That they still ac-

knowledge this, is evident from the Exhortation which is read in the churches, before the people who come to the Holy Supper, as well in England, as in Germany, Sweden, and Denmark. It is well known that in these kingdoms there are those who teach the doctrine of faith alone. The Exhortation which is read in England before the people who come to the sacrament of the Supper, is this:—

5. “The way and means to be received as worthy partakers of that Holy Table, is, first, to examine your lives and conversations by the rule of God’s commandments, and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life; and if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God’s hand; for otherwise the receiving of the Holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, a hinderer or slanderer of His Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to that Holy Table; lest after the taking of that Holy Sacrament the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction, both of body and soul.”

* 7. It was granted me to ask some of the English clergy who professed and preached the doctrine of faith alone (which was done in the spiritual world), whether, while they were reading this exhortation in their churches,—in which faith is not mentioned,—they believed that it is true, that if any do evil, and do not repent, the devil will enter into them, as he entered into Judas, and bring them to destruction both of body and soul? They replied, that in the state in which they were while reading the exhortation, they knew and thought no otherwise than that these things were religion itself; but that when they began to compose and perfect their sermons or discourses they thought differently, because they thought of faith as the only means of salvation, and of the good of life as a moral accessory to it, for the public good. But still they were convinced, that they had also a general perception that he who lives well is saved, and he who lives wickedly is condemned; and that they had this perception when they were not under the influence of their selfhood.

* Paragraph n. 6 in the original, is merely a translation of the above Exhortation into Latin, and is therefore omitted.

8. The reason why all religion has relation to life, is, because after death every one is his own life ; for the life remains the same which he had in the world, and is not changed ;—for an evil life cannot be converted into a good life, nor a good life into an evil life, because they are opposites, and conversion into an opposite is extinction. It is because they are opposites that a good life is called life and an evil life is called death. Hence it is that religion has relation to life, and that the life of religion is to do good. That man after death is such as his life has been in the world, may be seen in the work on **HEAVEN AND HELL**, n. 470—484.

II.—THAT NO ONE CAN DO GOOD, WHICH IS REALLY GOOD, FROM HIMSELF.

9. The reason why to this day scarcely any one knows whether the good which he does be from himself or from God is, because the church has separated faith from charity, and good is of charity. A man gives to the poor, assists the needy, endows temples and hospitals, promotes the welfare of the church, of his country, and his fellow-citizens, diligently attends public worship, devoutly listens and prays, reads the Word and books of piety, and thinks about salvation,—and does not know whether he does these things from himself or from God. He may do the same things from God, or he may do them from himself. If he does them from God, they are good ; if from himself, they are not good. Yea, there are like good works done from self, which obviously are evil,—as are hypocritical good works which are deceptive and fraudulent.

10. Good works done from God, and from self, may be compared with gold. Gold which is gold from its inmost, and is called fine gold, is good gold ; gold alloyed with silver is also gold, but it is good according to the alloy ; and gold alloyed with copper is less good. But gold artificially made, and only resembling gold in color, is not good ; for the substance of gold is not in it. There is also gilding ; as gilded silver, copper, iron, tin, and lead, as well as gilded wood and gilded stone,—which likewise may superficially appear as gold ; but since they are not gold, they are estimated either according to the workmanship, or according to the value of the gilded material, or according to the worth of the gold that may be scraped off. These things differ in excellence from gold itself as the clothes differ from the man. It is possible even that rotten wood, and dross, yea, and dung, may be overlaid with gold. This is gold which may be compared with pharisaical good.

11. Man has known from science whether gold is in substance good, whether it is alloyed or counterfeit, or whether it is overlaid; but he has not known from science whether the good that he does is in itself good. This only he has known: that good from God is good, and that good from man is not good. And since it concerns his salvation to know whether the good that he does be from God, or whether it be not from God, therefore it is to be revealed. But before it is revealed, something shall be said concerning the different kinds of good.

12. There are civil good, moral good, and spiritual good. Civil good is that which a man does in conformity with civil law: by this good, and according to it, he is a citizen in the natural world. Moral good is that which a man does in conformity with the law of reason: by this good, and according to it, he is a man. Spiritual good is that which a man does in conformity with spiritual law: and by this good, and according to it, he is a citizen in the spiritual world. These goods follow in this order; spiritual good is the highest, or first, moral good is the mediate, and civil good is the lowest, or last.

13. The man who is in spiritual good is a moral man, and also a civil man; but the man who is not in spiritual good, appears as if he were a moral and civil man, and yet is not. The reason why the man who is in spiritual good is a moral and civil man, is, because spiritual good has within itself the essence of good, and from this moral and civil good. The essence of good cannot come from any other source than from Him who is Good Itself. Give to thought its freest range, call forth all its powers, and inquire whence good is good, and you will see that it is from its *esse*,* and that that is good which has the *esse* of good in it, consequently, that that is good which is from Good Itself, thus from God; and therefore that good not from God, but from man, is not good.

14. From what has been said in the DOCTRINE CONCERNING THE SACRED SCRIPTURE, n. 27, 28, 38, it may be seen that the first, mediate, and last make one, like end, cause, and effect; and that because they make one, the end itself is called the primary end, the cause the mediate end, and the effect the last or ultimate end. Hence it will be evident, that with the man who is in

* It is impossible to express by any single word in our language, the precise idea which the author here means to convey by the word *esse*. The reader who is acquainted with the Latin language will readily apprehend the full meaning of the term; in order, however, to assist the conception of the unlearned, it may be well to observe, that the word *esse*,—literally signifying *to be*,—is used by the author to express the inmost being of a thing. As applied here to good, it signifies good in its very inmost, which is God; and that nothing therefore is really good, but what has its inmost principle of goodness in God. The same term is applied below, n. 43 and 48, to the human will, as distinguished from the understanding; the understanding being in existence, whose *esse*, or ground of being, is in the will.

spiritual good, moral good is mediate spiritual good, and civil good is lowest or ultimate spiritual good. Hence then it is, that it was said that the man who is in spiritual good, is a moral man, and a civil man; and that the man who is not in spiritual good, is neither a moral nor a civil man, but only so appears. He appears so to himself and also to others.

15. The reason why a man who is not spiritual can yet think and thence speak rationally, like a spiritual man, is, because the understanding of man is capable of being elevated into the light of heaven, which is truth, and of seeing by that light, although the will may not be similarly elevated into the heat of heaven, which is love, and act from that heat. Hence it is, that truth and love do not make one with man, unless he be spiritual. Hence also it is that man has the faculty of speech; this also forms a distinction between man and beast. It is through this capacity of the understanding to be elevated into heaven while the will is not yet elevated, that man is capable of being reformed, and of becoming spiritual; but he is first reformed, and becomes spiritual, when the will also is elevated. It is from this capability of the understanding above the capacity of the will, that man, of whatsoever quality he may be, even though he be evil, is able to think, and thence to speak rationally, like a spiritual man. But that nevertheless he is not rational, is because the understanding does not lead the will, but the will the understanding; the understanding only teaches and points out the way, as was said in the DOCTRINE CONCERNING THE SACRED SCRIPTURE, n. 45. And so long as the will is not with the understanding in heaven, the man is not spiritual, and hence not rational; for when he is left to his own will, or his own love, he rejects the rational things of the understanding, concerning God, concerning heaven, and eternal life, and in their place assumes such things as harmonize with the love of his will, and calls them rational. But these subjects will be considered in the treatises concerning ANGELIC WISDOM.

16. In the following pages, those who do good from themselves will be called natural men, since with them moral and civil life as to its essence, is natural; but those who do good from the Lord will be called spiritual men, because moral and civil life with them as to its essence, is spiritual.

17. That no one can do any good, which is really good, from himself, the Lord teaches in John: "*A man can receive nothing, except it be given him from heaven*" (iii. 27). And again: "*He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing*" (xv. 5). "He that abideth in me and I in him, the same bringeth forth much fruit" signifies, that all good is from the Lord; fruit signifies good. "Without me ye can do nothing," signifies, that no one can do good from himself. They who believe in the Lord, and

do good from him, are called *sons of light* (John xii. 36 ; Luke xvi. 8) ; *sons of the marriage* (Mark ii. 19) ; *sons of the resurrection* (Luke xx. 36) ; *sons of God* (Luke xx. 36 ; John i. 12) ; *born of God* (John i. 13) ;—and it is said *that they shall see God* (Matt. v. 8) ; *that the Lord will make his abode with them* (John xiv. 23) ; *that they have the faith of God* (Mark xi. 22) ; *and that their works are done from God* (John iii. 21). These are all comprised in the words, “*As many as received Jesus, to them gave he power to become the sons of God, even to them that believe on his name ; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God*” (John i. 12, 13). To believe in the name of the Son of God, is to believe the Word, and to live according to it. The will of the flesh is the selfhood of man’s will, which in itself is evil ; and the will of man is the selfhood of his understanding, which in itself is falsity from evil. Those who are born of these, are such as will and act, and think and speak, from their selfhood ; those who are born of God, are such as do these things from the Lord. In short, that is not good which is from man, but that which is from the Lord.

III.—THAT SO FAR AS A MAN SHUNS EVILS AS SINS, SO FAR HE DOES GOOD NOT FROM HIMSELF, BUT FROM THE LORD.

18. Who does not know, or may not know, that evils prevent the Lord’s entrance into man ? For evil is hell, and the Lord is heaven, and hell and heaven are opposites. So far, therefore, as man is in the one, so far he cannot be in the other ; for one acts against and destroys the other.

19. While man is in the world, he is in the midst, between hell and heaven ; beneath is hell, and above is heaven. And then he is kept in the freedom to turn himself either to hell or to heaven ; if he turns himself to hell, he averts himself from heaven ; on the other hand, if he turns himself to heaven, he averts himself from hell. Or, what is the same, while he is in the world, man is in the midst between the Lord and the devil, and is kept in freedom to turn himself either to the one or to the other ; if he turns himself to the devil, he averts himself from the Lord ; but if he turns himself to the Lord, he averts himself from the devil. Or, what is the same, while man lives in the world, he is in the midst between evil and good, and is kept in freedom to turn himself either to the one or to the other ; if he turns himself to evil, he averts himself from good ; but if he turns himself to good, he averts himself from evil.

20. It is said that man is kept in freedom to turn himself

this way or that. Every man has this freedom not from himself, but from the Lord; wherefore it is said that he is *kept* in it.* That every man is kept in freedom, and that it is taken away from no one, will be seen in its proper place.

21. From these considerations it is clear, that so far as man shuns evils, so far he is with the Lord, and in the Lord; and so far as he is in the Lord, so far he does good, not from himself but from the Lord. Hence results this general law: THAT SO FAR AS ANY ONE SHUNS EVILS, SO FAR HE DOES GOOD.

22. Two things however are required; one is, that a man should shun evils because they are sins,—that is, because they are infernal and diabolical, and thus opposed to the Lord, and contrary to the Divine laws. The other is, that a man should shun evils as sins as if from himself, and yet know and believe that he does so from the Lord. But these two requisites will be treated of in the following articles.

23. From what has been said these three consequences follow:—I. That if a man wills and does good before he shuns evils as sins, the good that he wills and does is not good. II. That if a man thinks pious thoughts and speaks pious words, and does not shun evils as sins, the pious things which he thinks and speaks are not pious. III. That if a man knows, and is wise in many things, and does not shun evils as sins, yet he is not wise.

24. I. *That if a man wills and does good before he shuns evils as sins, the good that he wills and does is not good.* This is because before that he is not in the Lord, as was said above. For example: if he gives to the poor, assists the needy, endows temples and hospitals, does good to the church, to his country, and his fellow citizens, teaches the Gospel and converts souls, does justice in judgment, acts with sincerity in business, and with uprightness in his labor, and yet makes nothing of evils, as sins,—as the evils of fraud, adultery, hatred, blasphemy, and the like,—in this case he can do no other good than such as is inwardly evil; for he does it from himself, and not from the Lord. Thus he himself, and not the Lord, is in it; and the good actions in which man himself is are all defiled with his evils, and regard himself and the world. Yet these same actions that are enumerated above are inwardly good, if a man shuns evils as sins,—as the evils of fraud, adultery, hatred, blasphemy, and the like; for he does them from the Lord, and they are said to be *wrought in God* (John iii. 19—21).

25. II. *That if a man thinks pious thoughts and speaks pious words, and does not shun evils as sins, the pious things which he thinks and speaks are not pious.* The reason of this is because he

* Concerning the equilibrium between heaven and hell, and that man is in it, and thence in freedom, see the work on HEAVEN AND HELL, n. 589-596, and n. 597-603.

is not in the Lord. For example: if he frequents places of public worship, attends devoutly to the preaching, reads the Word and books of piety, partakes of the sacrament of the Supper, offers up daily prayer,—yea, if he even thinks much about God, and about salvation, and yet makes nothing of evils which are sins,—as the evils of fraud, adultery, hatred, blasphemy, and the like,—then the pious things which he thinks and speaks can be no other than such as are inwardly not pious; for the man himself with his evils is in them. This indeed he does not then know; but nevertheless they are therein, and lie hidden before him; for he is as a fountain whose water, from its very source and nature, is impure. His exercises of piety are either merely formal, from habit, or they are meritorious, or they are hypocritical. They ascend indeed towards heaven, but, like smoke in the air, turn back in their course, and fall down dead.

26. It has been granted me to see and hear many after death who enumerated their good works and exercises of piety,—those which are mentioned above (n. 24, 25), and many besides. Among them I have seen some who had lamps and no oil; and inquiry was made whether they had shunned evils as sins. It was found that they had not; wherefore it was declared to them that they were evil. They were also afterwards seen to enter into caverns where there were similar evil spirits.

27. III. *That if a man knows, and is wise in many things, and does not shun evils as sins, yet he is not wise.* This is from a similar cause to that mentioned before, namely, because he is wise from himself, and not from the Lord. For example: if he understands the doctrine of his church, and has an accurate knowledge of all things relating to it; if he knows how to confirm this doctrine, by the Word, and by reasonings; if he knows the doctrines of all churches in all ages, and at the same time the decrees of all councils; nay, if he knows truths, and also sees and understands them,—thus, if he knows the nature of faith, charity, piety, repentance and the remission of sins, regeneration, baptism and the holy supper, the Lord, and redemption and salvation, still he is not wise if he does not shun evils as sins. For his knowledges are without life, because they are only of his understanding, and not at the same time of his will; and in this case they in time perish, for the reason given above (n. 15). Moreover after death the man himself rejects them, because they do not agree with the love of his will. And yet knowledges are in the highest degree necessary, because they teach how a man ought to act; and when he does them, then with him they live;—not before.

28. All that has been said hitherto is taught in the Word, in many places; of which the following only shall be adduced. The Word teaches that no one can be in good, and, at the same

time, in evil ; or what is the same, that no one, as to his soul, can be in heaven, and at the same time in hell. This is taught in these passages :—“ *No man can serve two masters ; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon* ” (Matt. vi. 24). “ *How can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things* ” (Matt. xii. 34, 35). “ *A good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit. Every tree is known by its fruit ; for of thorns men do not gather figs, nor of a bramble-bush gather they grapes* ” (Luke vi. 43, 44).

29. The Word teaches, that no one can do good from himself, but from the Lord. Jesus said, “ *I am the true vine, and my Father is the vinedresser ; every branch in me that beareth not fruit he taketh away ; and every branch that beareth fruit he will prune it, that it may bring forth more fruit. Abide in me, and I in you ; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches ; he that abideth in me, and I in him, the same bringeth forth much fruit ; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned* ” (John xv. 1, 2, 4—6).

30. The Word teaches, that so far as man is not purified from evils, his good deeds are not good, nor are his pious acts pious, neither is he wise ; and *vice versâ*. This is taught in these words : “ *Woe unto you, Scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but within are full of the bones of the dead, and all uncleanness ; even so ye, also, outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity* ” (Matt. xxiii. 27, 28) ; “ *Woe unto you, for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess. Thou blind Pharisee ! cleanse first the inside of the cup and the platter, that the outside may be clean also* ” (xxiii. 25, 26).

And also in these words from Isaiah : *Hear the word of Jehovah, ye princes of Sodom ; give ear unto the law of our God, ye people of Gomorrah ! What to me is the multitude of your sacrifices ?—Bring no more an oblation of vanity : incense is an abomination unto me, the new moon and the sabbath :—I cannot bear iniquity.—Your new moons and your appointed feasts my soul hateth.—Wherefore when ye spread forth your hands, I will hide mine eyes from you ; yea, when ye make many prayers, I will not hear : your hands are full of bloods. Wash you, make*

you clean; put away the evil of your doings from before mine eyes; cease to do evil;—though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (i. 10, 11, 13—18). The teaching of these words briefly is, that unless a man shuns evils, none of his acts of worship and none of his works are good; for it is said, I cannot bear iniquity, make you clean, put away the evil of your doings, cease to do evil. So in Jeremiah: "*Return ye every man from his evil way, and make your works good*" (xxxv. 15).

That the same are not wise, is taught in Isaiah: "*Woe unto them that are wise in their own eyes, and intelligent before their own faces*" (v. 21). Again: "*The wisdom of the wise and the understanding of the intelligent shall perish. Woe unto them that are profoundly wise,—and their works are in the dark*" (xxix. 14, 15). And elsewhere in the same prophet: "*Woe unto them that go down into Egypt for help, and stay on horses, and trust in chariots because they are many, and in horsemen because they are strong; but they look not unto the Holy One of Israel, neither seek Jehovah! But He will arise against the house of the evil-doers, and against the help of them that work iniquity. For Egypt is man, and not God; and the horses thereof are flesh, and not spirit*" (xxxi. 1—3). Thus is described man's own intelligence: Egypt denotes science; the horse is understanding thence derived; the chariot is doctrine, and the horseman intelligence from thence;—of which it is said, "*Woe unto them that do not look to the Holy One of Israel, and do not seek Jehovah.*" Their destruction by evils, is meant by the words, "*He will arise against the house of the evil-doers, and against the help of them that work iniquity;*" that these things are from the *proprium* of man, and therefore have no life in them, is meant by the declaration, that Egypt is man and not God, and that the horses thereof are flesh and not spirit. Man and flesh denote the *proprium* of man; God and spirit are life from the Lord; the horses of the Egyptians denote man's own intelligence. There are many such passages in the Word, concerning intelligence from self and intelligence from the Lord,—which are only explained by the spiritual sense.

That no one will be saved by means of good that he does from self, because it is not good, is clear from these passages: "*Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of the heavens, but he that doeth the will of my Father.—Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? But then will I profess unto them, I never knew you; depart from me, YE THAT WORK INIQUITY*" (Matt. vii. 21—23). And in another place: "*Then shall ye begin to stand without, and to knock at the door, saying, Lord, open unto us.—And ye shall begin to say, We have eaten and*

drunk in thy presence, and thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from me, all ye WORKERS OF INIQUITY" (Luke xiii. 25—27). For such persons are like the Pharisee, *who stood in the temple and prayed, saying, that he was not as other men, an extortioner, unjust, an adulterer; that he fasted twice in the week, and gave tithes of all that he possessed* (Luke xviii. 11—14). These, moreover, are they who are called *unprofitable servants* (Luke xvii. 10).

31. It is a truth that no man can do good, which is really good, from himself. But by this truth to destroy every good of charity that a man does who shuns evils as sins, is an enormous perversion; for it is diametrically opposed to the Word, which enjoins that man shall do good. It is contrary to the commandments of love to God, and love towards the neighbour, on which commandments hang all the law and the prophets, and it undermines and makes a mockery of all religion; for every one knows that religion consists in doing good, and that every one will be judged according to his deeds. Every man is so constituted that he is able to shun evils, as of himself, by the power of the Lord,—if he implore it; and what he does after this is good from the Lord.

IV.—THAT SO FAR AS ANY ONE SHUNS EVILS AS SINS, SO FAR HE LOVES TRUTHS.

32. THERE are two universals which proceed from the Lord, Divine Good and Divine Truth; Divine Good is of His Divine Love, and Divine Truth is of His Divine Wisdom. These two are one in the Lord, and thence as one proceed from Him; but they are not received as one by the angels in heaven and by men on earth. There are angels and men who receive more of Divine Truth than of Divine Good; and there are those who receive more of Divine Good than of Divine Truth. Hence it is that the heavens are distinguished into two kingdoms, of which one is called the celestial kingdom, and the other the spiritual kingdom; the heavens which receive more of the Divine Good, constitute the celestial kingdom, and those which receive more of the Divine Truth constitute the spiritual kingdom.* But still the angels of all the heavens are in wisdom and intelligence, in the degree that good with them makes one with truth. The good that does not make one with truth, to them is not good; and the truth that does not make one with good, to them is not truth.

* Concerning these two kingdoms, into which the heavens are distinguished, see the work on HEAVEN AND HELL, n. 20—28.

Hence it appears that good conjoined with truth constitutes love and wisdom, with an angel and with man; and since an angel is an angel by virtue of the love and wisdom that he has, and in like manner a man is a man, it is evident, that good conjoined with truth makes an angel to be an angel of heaven, and a man to be a man of the church.

33. Since good and truth are one in the Lord, and proceed as one from Him, it follows, that good loves truth, and truth loves good, and that they desire to be one. The like is true of their opposites; evil loves falsity, and falsity loves evil, and they desire to be one. In the following pages, the conjunction of good and truth will be called the heavenly marriage; and the conjunction of evil and falsity will be called the infernal marriage.

34. It follows from these considerations, that so far as any one shuns evils as sins, so far he loves truths; for so far he is in good, as was just shewn in the preceding article. Then, on the other hand, so far as any one does not shun evils as sins, so far he does not love truths, because so far he is not in good.

35. A man who does not shun evils as sins, may indeed love truths; yet he does not love them because they are truths, but because they are serviceable to his reputation, whence he derives honor or gain. Wherefore, if they do not serve this end, he does not love them.

36. Good is of the will; truth is of the understanding. From the love of good in the will proceeds the love of truth in the understanding; from the love of truth proceeds the perception of truth; from the perception of truth the thought of truth; and from these is the acknowledgment of truth, which is faith in its genuine sense. That this is the order of progression from the love of good to faith, is shewn in the treatise on the DIVINE LOVE AND THE DIVINE WISDOM.

37. Since good is not good, as has been said, unless it be conjoined with truth, it follows that good does not before exist, although it continually wills to exist. Wherefore, in order that it may exist, it desires and procures to itself truths; from these it derives its nourishment and formation. This is the reason why, so far as any one is in good, so far he loves truths. In like manner, so far as any one shuns evils as sins he loves truths; for so far he is in good.

38. So far as any one is in good, and from good loves truths, so far he loves the Lord, since the Lord is Good Itself, and Truth Itself. The Lord is therefore with man in good and in truth; if the latter be loved from the former, then the Lord is loved, and not otherwise. This the Lord teaches in John: "*He that hath my precepts and doeth them, he it is that loveth me;—but he that loveth me not, keepeth not my words*" (xiv. 21, 24). And in another place: "*If ye keep my commandments, ye shall abide in*

my love" (John xv. 10). The precepts, words, and commandments of the Lord are truths.

39. That good loves truth, may be illustrated by reference to the several cases of a priest, a soldier, a merchant, and an artificer. First, a PRIEST: If he be in the good of the priesthood,—which is, to provide for the salvation of souls, to teach the way to heaven, and to lead those whom he teaches,—in the degree that he is in that good, from love and its desire he procures to himself the truths that he teaches, and by which he leads. And a priest who is not in the good of the priesthood, but in the delight of his function from the love of self and of the world, which is his only good,—he also, from this love and its desire, procures to himself those truths, in abundance, according to the inspiring delight, which is its good. A SOLDIER: If he be in the love of military service, and is sensible of good in the protection of the state, or in his own fame, from that good, and according to it, he procures to himself the science of his profession; and if he be in command, its intelligence. These are as truths, by which the delight of his love, which is its good, is nourished and formed. A MERCHANT: If he has devoted himself to trade from the love of it, he imbibes with pleasure all things which, as means, enter into and compose that love; these also are as its truths, while trading is its good. An ARTIFICER: If he apply in good earnest to his occupation, and love it as the good of his life, he procures instruments, and perfects himself by such things as belong to the science of his art; by these means he causes his work to be good. From these cases it is evident, that truths are the means by which the good of love exists, and becomes a reality; consequently, that good loves truths in order that it may exist. Hence, in the Word, by doing the truth is meant, to cause good to exist. This is meant by *doing the truth*, in John iii. 21; by *doing the Lord's sayings*, in Luke vi. 47; by *keeping His precepts*, John xiv. 21; by *doing His words*, Matt. vii. 24; by *doing the Word of God*, Luke viii. 21; and by *doing the statutes and judgments*, in Levit. xviii. 5. This also is meant by *doing good, and bearing fruit*; for good, or fruit, is that which exists.

40. That good loves truth, and wills to be conjoined with it, may also be illustrated by comparison with food and water, or with bread and wine. There must be the one as well as the other. Food or bread alone does not produce anything in the body for its nutrition, but with water or wine; wherefore the one seeks and desires the other. By food and bread, moreover, in the Word, in its spiritual sense, is meant good, and by water and wine is meant truth.

41. From what has been said, it is now evident, that he who shuns evils as sins, loves truths and desires them; and that the more he shuns evils as sins, so much the more he loves and

desires truths, because he is so much the more in good. Hence he comes into the heavenly marriage, which is the marriage of good and truth,—in which heaven is, and in which the church will be.

V.—THAT SO FAR AS ANY ONE SHUNS EVILS AS SINS, SO FAR HE HAS FAITH, AND IS SPIRITUAL.

42. FAITH and life are distinct from each other, like thinking and doing; and as thinking is of the understanding, and doing is of the will, it follows, that faith and life are distinct from each other, like the understanding and the will. He who knows the distinction between the latter, may know also the distinction between the former; and he who knows the conjunction of the latter, may also know the conjunction of the former; wherefore something concerning the understanding and the will shall be premised.

43. Man has two faculties, of which one is called the WILL and the other the UNDERSTANDING. They are distinct from each other, but are so created, that they may be one; and when they are one, they are called THE MIND. Wherefore these constitute the human mind, and all the life of man therein. As all things in the universe which are according to divine order relate to good and truth, so all things with man relate to the will and the understanding; for good with man is of his will, and truth with him is of his understanding. These two faculties, indeed, are the receptacles and subjects of those things; the will is the receptacle and subject of everything of good, and the understanding is the receptacle and subject of everything of truth. Goods and truths have no other abiding place with man;—so love and faith have no other abiding place; since love is of good, and good is of love, and faith is of truth, and truth is of faith. There is nothing of greater interest to know, than how the will and understanding make one mind. They make one mind as good and truth make one; for there is a similar marriage between the will and the understanding, as between good and truth. The nature of this marriage was shewn, in some degree, in the preceding article; to which this is to be added: That as good is the very *esse* of a thing, and truth is the *existere* of a thing thence derived, so the will, with man, is the very *esse* of his life, and the understanding is the *existere* of his life, thence derived; for good, which is of the will, forms itself in the understanding, and, in a certain manner, makes itself visible.

44. It was shewn above (n. 27, 28), that a man may know,

think, and understand many things, and yet not be wise; and since it is of faith to know and to think, and still more to understand that a thing is so, it is possible for a man to believe that he has faith, and yet have it not. The reason why he has it not is, because he is in the evil of life, and the evil of life and the truth of faith can never act as one. The evil of life destroys the truth of faith;—because the evil of life is of the will, and the truth of faith is of the understanding, and the will leads the understanding, and causes it to act as one with itself. Wherefore, if there is anything in the understanding that does not accord with the will, when man is left to himself, and thinks from his evil and its love, then the truth which is in the understanding he either rejects, or by falsification forces it into unity. It is otherwise with those who are in the good of life; they, when left to themselves, think from good, and the truth which is in the understanding they love, because it accords with the will. Thus there is effected a conjunction of faith and life, as there is a conjunction of truth and good; and each is like the conjunction of the understanding and the will.

45. Now from these considerations it follows, that in the degree that man shuns evils as sins he has faith, because in that degree he is in good, as was shewn above. This is confirmed also by its contrary, that he who does not shun evils as sins, has not faith, because he is in evil, and evil inwardly hates truth; outwardly, indeed, it may act as its friend, and endure, yea love, that truth should be in the understanding; but when the external is put off,—which it is after death,—then truth, its friend in the world, it first rejects, afterwards denies that it is the truth, and finally holds in aversion.

46. The faith of an evil man is intellectual faith, in which there is nothing of good from the will. Thus it is a dead faith, which is like the breathing of the lungs without its animation from the heart;—the understanding, moreover, corresponds to the lungs, and the will to the heart. It is also like a beautiful harlot, adorned even with purple and gold, who is inwardly full of malignant disease;—a harlot also corresponds to the falsification of truth, and hence signifies that in the Word. It is also like a tree abounding with leaves and yielding no fruit, which the gardener cuts down;—a tree likewise signifies man, its leaves and blossoms the truths of faith, and its fruit the good of love. But it is otherwise with faith in the understanding in which there is good from the will. This faith is alive, and is like the breathing of the lungs in which there is animation from the heart; and it is like a beautiful wife, whom chastity endears to her husband; it is also like a tree that bears fruit.

47. There are many truths which appear to be of faith only. As that there is a God; that the Lord, who is God, is the Redeemer and Saviour, that there is a heaven and a hell; that

there is a life after death,—and many others; concerning which it is not said that they are to be done, but that they are to be believed. These truths of faith also are dead with the man who is in evil, but alive with the man who is in good. The reason is, because the man who is in good, not only does well from the will, but also thinks well from the understanding,—not merely before the world, but also before himself when he is alone. It is otherwise with him who is in evil.

48. It is said that these truths appear to be of faith only; but the thought of the understanding derives its *existere* from the love of the will, which is the *esse* of the thought in the understanding, as was said above (n. 43). For whatever any one wills from love, that he wills to do, wills to think, wills to understand, and wills to speak; or, which is the same thing, what any one loves from the will, that he loves to do, loves to think, loves to understand, and loves to speak. It is to be added that when a man shuns evil as sin, then he is in the Lord, as was shewn above, and the Lord operates all things; wherefore, to those who asked Him, *what they should do, that they might work the works of God*, the Lord said, “*This is the work of God, that ye believe on Him whom he hath sent*” (John vi. 28, 29). To believe on the Lord, is not only to think that He is, but also to do His words, as He elsewhere teaches.

49. That those who are in evils have no faith, however they may suppose that they have, has been shewn by instances of such in the spiritual world. They were conducted to a heavenly society, whence the spiritual principle of the faith of the angels entered into the interiors of their faith; whereby they perceived that they had only a natural or external principle of faith, and not its spiritual or internal. Wherefore they themselves confessed that they had no faith; and that they had persuaded themselves in the world, that to believe, or to have faith, was to think that a thing is so, for any reason. But it was perceived to be otherwise with the faith of those who were not in evil.

50. From these considerations it may be seen what spiritual faith is, and what the faith is which is not spiritual;—that faith is spiritual with those who do not commit sins; for those who do not commit sins do good, not from themselves but from the Lord (as may be seen above, n. 18—31), and by faith become spiritual. Faith with them is truth. This the Lord thus teaches in John: “*This is the judgment, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth, cometh to the light, that his deeds may be made manifest, because they are wrought in God*” (iii. 19—21).

51. What has been said thus far is confirmed by the following

passages from the Word: "*A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil; for of the abundance of the heart, his mouth speaketh*" (Luke vi. 45; Matt. xii. 35). By the heart in the Word is meant the will of man; and because from thence man thinks and speaks, it is said, out of the abundance of the heart the mouth speaketh. "*Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth the man.—Those things which proceed out of the mouth come forth from the heart, and they defile the man*" (Matt. xv. 11, 18). By the heart here also is meant the will. *Jesus said concerning the woman who washed His feet with ointment, "Her sins are forgiven; for she loved much;" and afterwards He said, "Thy faith hath made thee whole"* (Luke vii. 47—50); from which it is evident, that when sins are remitted, that is, when they are not, faith saves. That they are called sons of God, and born of God, who are not in the *proprium* of their own will, and thence not in the *proprium* of their own understanding,—that is, who are not in evil and thence in falsity,—and that they are those who believe on the Lord, He Himself teaches in John i. 12, 13; which passages may be seen explained above (n. 17).

52. From these considerations the conclusion follows, that there is not with man a grain of truth, more than there is of good; thus not a grain of faith, more than there is of life. There is the thought in the understanding that a thing is so; but not the acknowledgment which is faith, unless there is consent in the will. Thus faith and life march on with equal step. From these observations it is now evident, that so far as any one shuns evils as sins, so far he has faith, and is spiritual.

VI.—THAT THE DECALOGUE TEACHES WHAT EVILS ARE SINS.

53. WHAT nation on earth does not know that it is evil to steal, to commit adultery, to commit murder, and to bear false witness? If the nations did not know these things, and by laws prohibit such evils, they would come to destruction; for a society, commonwealth, or kingdom, without these laws would perish. Who can conceive that the Israelitish nation was, beyond all others, so senseless that they did not know that these things are evil? One may therefore wonder for what reason those laws, universally known on the earth, were so miraculously promulgated by Jehovah himself from Mount Sinai. But listen. They were thus miraculously promulgated, that they

might know that those laws are not only civil and moral laws, but also spiritual laws; and that to act contrary to them is not only to do evil against the citizen and against society, but is also to sin against God. Wherefore those laws, by their promulgation from Mount Sinai by Jehovah, were made the laws of religion; for it is evident that whatever Jehovah God commands, He commands in order that it may be a matter of religion, and that it ought to be done for His sake, and for man's salvation.

54. Those laws were so holy that nothing could be more holy;—because they were the first-fruits of the Word, and thence the first-fruits of the church which was about to be established by the Lord with the people of Israel; and because they were, in a brief summary, an aggregate of all things of religion, by which conjunction is effected of the Lord with man, and of man with the Lord.

55. That they were most holy is evident from the fact that Jehovah Himself, that is, the Lord, descended upon Mount Sinai fire, and attended by angels, and thence promulgated them with the living voice;—and that, for three days the people prepared themselves to see and hear; that the mountain was fenced about, lest any one should approach and die; that neither the priests nor the elders were to come near, but Moses only; that those laws were written by the finger of God on two tables of stone; that the face of Moses shone when he brought them down a second time from the mountain; that they were afterwards deposited in the ark, and the ark in the inmost of the tabernacle, —and that over the ark was placed the mercy-seat, and above this cherubim of gold; that this inmost of the tabernacle was the most holy thing of their church, and was called the Holy of Holies; that without the vail, within which was this most holy place, were arranged the things which represented the holy things of heaven and of the church,—which were the candlestick with the seven sconces of gold, the golden altar of incense, and the table overlaid with gold on which was the bread of faces, with the curtains of fine linen, purple, and scarlet round about. The sanctity of the whole tabernacle was from nothing else but from the law which was in the ark. On account of the holiness of the tabernacle, from the law in the ark, all the people of Israel, by command, encamped around it, in order according to their tribes, and marched in order after it; and then there was over it a cloud by day, and a fire by night. On account of the holiness of that law, and the presence of the Lord therein, the Lord talked with Moses from between the cherubim over the mercy-seat; and the ark was called Jehovah-There; moreover it was not lawful for Aaron to enter within the vail, except with sacrifices and incense. Because that law was the very sanctity of the Church, therefore the ark was introduced by David into Zion;

and was afterwards deposited in the midst of the temple at Jerusalem, and constituted its inmost holy place. By reason of the presence of the Lord in that law, and around it, miracles were also wrought by the ark in which that law was contained ;—as when the waters of Jordan were divided, and while the ark rested in the midst, the people passed over on dry ground ; when the walls of Jericho fell down in consequence of its being carried around them ; when Dagon, the god of the Philistines, fell down before it, and afterwards lay at the threshold of the temple, with the head separated from the body ; and when the Bethshemites were smitten on account of it, to the number of many thousands ; besides other miracles. These were all from the presence of the Lord in His ten words, which are the commandments of the decalogue.

56. So great power and so great holiness were in that law, moreover, because it was the complex of all things of religion ; for it consisted of two tables, of which one contains all things that are on the part of God, and the other all things in one complex that are on the part of man. Therefore, the precepts of that law are called the ten words ; they are so called, because the number ten signifies all. But how that law is the complex of all things of religion, will be seen in the following article.

57. Because by means of that law there is conjunction of the Lord with man, and of man with the Lord, it is called the COVENANT, and the TESTIMONY,—the Covenant because it conjoins, and the Testimony because it testifies ; for a covenant signifies conjunction, and a testimony the testification of it. It was on this account that there were two tables, one for the Lord, and the other for man. Conjunction is effected by the Lord,—but only when man does those things which are written in his table. For the Lord is continually present, and operative, and desirous to enter, but it is for man in the exercise of his freedom, which he has from the Lord, to open the door ; for He says, “ *Behold, I stand at the door and knock ; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me* ” (Rev. iii. 20).

58. In the other table, which is for man, it is not said that he should do this or that good, but that he should not do this or that evil ;—as, Thou shalt not kill ; Thou shalt not commit adultery ; Thou shalt not steal ; Thou shalt not bear false witness ; Thou shalt not covet. The reason is, because man cannot do anything from himself ; but when he does not do evils, then he does good, not from himself, but from the Lord. That man is able to shun evils as from himself, by the Lord’s power if he implore it, will be seen in what follows.

59. What was stated above (n. 55), concerning the promulgation, holiness, and power of this law, may be found in the following passages in the Word.

That Jehovah descended upon Mount Sinai in fire, and that the mount then smoked and quaked; and that there were thunders, lightnings, a thick cloud, and the voice of a trumpet. Exod. xix. 16, 18; Deut. iv. 11; v. 19—23.

That before the descent of Jehovah the people prepared and sanctified themselves for three days, Exod. xix. 10, 11, 15.

That the mountain was fenced about that no one might approach, and draw near to the foot of it, lest he should die; and that not even the priests, but Moses only should approach, Exod. xix. 12, 13, 20—23; xxiv. 1, 2.

The law, promulgated from Mount Sinai, Exod. xx. 2—17; Deut. v. 6—21.

That that law was written upon two tables of stone, with the finger of God, Exod. xxxi. 18; xxxii. 15, 16; Deut. ix. 10.

That when he brought those tables down from the mount the second time the face of Moses shone, Exod. xxxiv. 29—35.

That the tables were deposited in an ark, Exod. xxv. 16; xl. 20; Deut. x. 5; 1 Kings viii. 9.

That over the ark was the mercy-seat, and over this were placed cherubim of gold, Exod. xxxv. 17—21.

That the ark, with the mercy-seat and cherubim, formed the inmost of the tabernacle; and that the golden candlestick, the golden altar of incense, and the table overlaid with gold on which was the bread of faces, formed the exterior part of the tabernacle; and the ten curtains of fine linen, purple and scarlet, formed its outermost part; Exod. xxv. 1 to the end; xxvi. 1 to the end; xl. 17—28.

That the place where the ark was, was called the Holy of Holies, Exod. xxvi. 33.

That all the people of Israel encamped around the tabernacle in order according to their tribes, and journeyed in order after it, Numbers ii. 1 to the end.

That there was then over the tabernacle a cloud by day, and fire by night, Exodus xl. 38; Numb. ix. 15, 16 to the end; xiv. 14; Deut. i. 33.

That the Lord talked with Moses from over the ark, between the cherubim, Exod. xxv. 22; Numb. vii. 89.

That on account of the law within it, the ark was called Jehovah-There, for when the ark went forward, Moses said *Arise Jehovah*, and when it rested, *Return Jehovah*, Numb. x. 35, 36; and also 2 Sam. vi. 2; Psalm cxxxii. 7, 8.

That on account of the holiness of that law, it was not lawful for Aaron to enter within the vail, except with sacrifices and with the incense, Levit. xvi. 2—14.

That the ark was introduced by David into Zion with sacrifices and rejoicing, 2 Sam. vi. 1—19; and that then Uzzah died, because he touched it, verses 6, 7, of the same chapter.

That the ark was placed in the midst of the temple at Jerusalem, where it constituted the most holy place, 1 Kings vi. 19; viii. 3—9.

That by reason of the Lord's presence and power in the law which was in the ark, the waters of Jordan were divided, and, while the ark rested in the midst, the people passed over on dry ground, Josh. iii. 1—17; iv. 5—20.

That the walls of Jericho fell down in consequence of carrying the ark around them, Josh. vi. 1—20.

That Dagon the God of the Philistines fell to the earth before the ark, and afterwards lay at the threshold of the temple with the head separated from the body, 1 Sam. v. 3, 4.

That on account of the ark the Bethshemites were smitten, to the number of several thousands, 1 Sam. vi. 19.

60. That the tables of stone on which the law was written were called the tables of the covenant; and that the ark, on account of them, was called the ark of the covenant; and the law itself, the covenant, is taught in Numb. x. 33; Deut. iv. 13, 23; v. 2, 3; ix. 9; Josh. iii. 11; 1 Kings viii. 21; Rev. xi. 19; and many other places. The reason why the law was called the covenant, is because a covenant signifies conjunction; wherefore it is said concerning the Lord, that *He shall be for a covenant to the people* (Isaiah xlii. 6; xlix. 8); and He is called *the Angel of the covenant* (Mal. iii. 1); and His blood, *the blood of the covenant* (Matt. xxvi. 28; Zech. ix. 11; Exod. xxiv. 4—10). For the same reason the Word is called *the Old Covenant and the New Covenant*. Covenants, moreover, are made for the sake of love, of friendship, of consociation,—and thus of conjunction.

61. That the precepts of that law were called the ten words, appears from Exod. xxxiv. 28; Deut. iv. 13; x. 4.* They are so called, because the number ten signifies all, and words signify truths; for there were more than ten. Because the number ten signifies all, there were ten curtains of the tabernacle (Exod. xxvi. 1); therefore the Lord said, that a man about to receive a kingdom called ten servants, and gave them ten minas to trade with (Luke xix. 13); and therefore the Lord likened the kingdom of the heavens to ten virgins (Matt. xxv. 1). For the same reason the dragon is described as having ten horns (Rev. xii. 3); likewise the beast coming up out of the sea (Rev. xiii. 1); and also another beast (Rev. xvii. 3, 7); as well as the beast in Daniel (vii. 7, 20, 24). The like is signified by ten in Levit. xxvi. 26; Zech. viii. 23; and elsewhere. Hence there are tenths (tithes), by which is signified something from all.

* See the margin of the English Bible.

VII.—THAT MURDERS, ADULTERIES, THEFTS, AND FALSE WITNESS OF EVERY KIND, WITH THE CONCUPISCENCES PROMPTING TO THEM, ARE EVILS WHICH ARE TO BE SHUNNED AS SINS.

62. It is known, that the law of Sinai was written upon two tables, and that the first table contains those things which relate to God, and the second, those which relate to man. That the first table contains all things which relate to God, and the second, all things which relate to man, does not appear in the letter; yet all things are therein, and therefore they are called the ten words,—by which are signified all truths in the complex, as may be seen just above (n. 61). But how all things are therein cannot be explained in a few words; it may, however, be comprehended from what was adduced in the *DOCTRINE CONCERNING THE SACRED SCRIPTURE*, n. 67, which see. Hence it is, that it is said, murders, adulteries, thefts, and false witness, of every kind.

63. A religious persuasion has prevailed, that no one can fulfil the law;—and the law is, not to kill, not to commit adultery, not to steal, and not to bear false witness. These precepts of the law every civil and moral man can fulfil as requirements of civil and moral life; but that he can fulfil them from a principle of spiritual life this persuasion denies. From this it follows, that he is to abstain from doing these evils only to avoid punishments and losses in the world, and not to avoid punishments and losses after he has left the world. Hence it is that the man with whom the above religious persuasion prevails thinks these evils lawful in the sight of God, but unlawful in the sight of the world. On account of this thought, from this his religion, the man remains in the concupiscence prompting to all these evils; and only refrains from doing them on account of the world. Wherefore such a man after death, although he had not committed murder, adultery, theft, and false witness, is still in the lust to commit them,—and also does commit them, when the external, which he had in the world, is removed from him; for all concupiscence remains with man after death. Hence it is, that such persons act in unity with hell, and cannot but have their portion with those who are in hell. But another lot awaits those who determine not to kill, to commit adultery, to steal, and to bear false witness, because to do these things is against God. After some combat against these evils, they do not incline to them, consequently do not desire to do them,—saying in their hearts that they are sins, in themselves infernal and diabolical. These after death, when the external which they had for the world is removed, act in unity with heaven; and because they are in the Lord, they are also admitted into heaven.

64. It is a common maxim, in every religion, that man ought

to examine himself, to do the work of repentance, and to abstain from sins; and that if he does not he is in a state of condemnation. That this is common to every religion, may be seen above (n. 4—8). It is also a common practice in the whole Christian world to teach the decalogue, and thereby to initiate children into the Christian religion; for it is in the hands of all children as they advance towards youth. Their parents and masters tell them, that to do the evils therein forbidden is to sin against God; yea, while they are talking with the children, the parents and masters understand no otherwise. Who may not wonder that the same parents and masters, and also the children when they become adults, think that they are not under that law, and that they cannot do the things prescribed in that law! Can there be any other reason why they learn thus to think, than that they love evils, and hence the falsities which favor them? These therefore are they who do not make the precepts of the decalogue precepts of religion. That the same live without religion, may be seen in the DOCTRINE CONCERNING FAITH.

65. Among all the nations on earth, with whom there is any religion, there are similar precepts to those in the decalogue; and all who live according to them, from religion, are saved; and all who do not live according to them, from religion, are condemned. Those who live according to them from religion, being instructed after death by the angels, receive truths, and acknowledge the Lord. The reason is, because they shun evils as sins, and hence are in good,—and good loves truth, and from the desire of its love receives it; as was shewn above (n. 32—41). This is meant by the Lord's words to the Jews: "*The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof*" (Matt. xxi. 43); and also by these words: "*When the Lord of the vineyard cometh,—He will destroy the wicked, and will let out His vineyard unto other husbandmen, who shall render Him the fruits in their season*" (Matt. xxi. 40, 41); and by these: "*I say unto you, that many shall come from the east and the west, and from the north and the south, and shall sit down—in the kingdom of God; but the sons of the kingdom shall be cast out into outer darkness*" (Matt. viii. 11, 12; Luke xiii. 29).

66. We read in Mark, that a certain rich man came to Jesus, and asked Him, what he should do to inherit eternal life? To whom Jesus replied, "*Thou knowest the commandments: Thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; defraud not; honor thy father and mother. He answering said, All these have I kept from my youth. Jesus looked upon him and loved him; and He said, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me*" (x. 17—22). It is said that Jesus loved him; this was because he said that he had kept the

commandments from his youth. But because he lacked three things,—which were, that he had not removed his heart from riches, that he had not fought against concupiscences, and that he had not yet acknowledged the Lord to be God,—therefore the Lord said, that he should sell all that he had, by which is meant, that he should remove his heart from riches; that he should take up the cross,—by which is meant, that he should fight against concupiscences; and that he should follow Him,—by which is meant, that he should acknowledge the Lord to be God. (The Lord spoke on this occasion, as on all others, by correspondences. See the DOCTRINE CONCERNING THE SACRED SCRIPTURE, n. 17.) For no one can shun evils as sins, unless he acknowledge the Lord, and approach Him; and unless he fight against evils, and thus remove concupiscences. But more will be said on these subjects, in the article concerning combats against evils.

VIII.—THAT SO FAR AS ANY ONE SHUNS MURDERS, OF EVERY KIND, AS SINS, SO FAR HE HAS LOVE TOWARDS THE NEIGHBOUR.

67. By murders of every kind are understood also every kind of enmity, hatred, and revenge, which breathe the spirit of murder; for in these murder lies concealed, as fire in wood beneath the ashes. Infernal fire is nothing else; and hence come the expressions, to be inflamed with anger, to burn with revenge. These are murders in the natural sense. But by murders, in the spiritual sense, are meant all modes of killing and destroying the souls of men; which are various and manifold. And by murder, in the supreme sense, is meant to have hatred towards the Lord. These three kinds of murders make one, and cohere; for whoever desires to kill the body of man in the world, has a disposition also to kill his soul after death; and he desires the destruction of the Lord,—for he burns with anger against Him, and wills to put out His name.

68. These kinds of murder lie inwardly concealed in man from his birth; but he learns even from infancy to cover them over with a veil of civility and morality,—which he must needs put on among men in the world,—and so far as he loves honor or gain, he is watchful, lest they appear. This is done in the external of man, while these are his internal. Such is man in himself. Now since he lays aside the external, with the body, when he dies, and retains the internal, it is evident what a devil he would be unless he were reformed.

69. Since the kinds of murders above mentioned lie inwardly

concealed in man, as has been said, from his birth, and at the same time thefts of every kind, and false witness of every kind, with the concupiscences prompting to them,—concerning which something will be said below,—it is evident, that unless the Lord had provided the means of reformation, man could not but eternally perish. The means of reformation which the Lord has provided are these:—That man is born in mere ignorance; that while an infant he is kept in a state of external innocence; a little after, in a state of external charity; and then in a state of external friendship;—but as he comes into the exercise of thought from his own understanding, he is kept in a certain freedom of acting according to reason. This is the state which was described above (n. 19); and the description shall be here repeated, on account of what follows.

“While man is in the world, he is in the midst between hell and heaven; beneath is hell, and above is heaven. And then he is kept in freedom to turn himself either to hell or to heaven; if he turns himself to hell, he averts himself from heaven; on the other hand, if he turns himself to heaven, he averts himself from hell. Or, what is the same, while he is in the world, man is in the midst between the Lord and the devil, and is kept in freedom to turn himself either to the one or to the other; if he turns himself to the devil, he averts himself from the Lord; but if he turns himself to the Lord, he averts himself from the devil. Or, what is the same, while man lives in the world, he is in the midst between evil and good, and is kept in freedom to turn himself either to the one or to the other; if he turns himself to evil, he averts himself from good; but if he turns himself to good, he averts himself from evil.” This is n. 19, above. See also n. 20—22, which there follow.

70. Now, as evil and good are two opposites,—precisely like heaven and hell, or like the devil and the Lord,—it follows, that if man shuns evil as sin, he comes into the good that is opposite to the evil. The good opposite to the evil which is understood by murder, is the good of neighbourly love.

71. Since this good and that evil are opposites, it follows that the latter is removed by the former. Two opposites cannot exist together; as heaven and hell cannot exist together. If they were together they would be lukewarm; concerning which state it is thus written in the Revelation, “*I know that thou art neither cold nor hot; I would thou wert cold or hot; but because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth*” (iii. 15, 16).

72. When man is no longer in the evil of murder, but in the good of love towards the neighbour, then whatever he does is a good of that love; consequently it is a good work. A priest who is in that good, as often as he teaches and leads, does a good work, because he acts from the love of saving souls. A magistrate who is in that good, as often as he decides and judges, does a good

work, because he acts from the love of caring for his country, for society, and for his fellow-citizens. A merchant, likewise, if he be in that good, every one of his transactions is a good work; there is in it the love of the neighbour,—and his country, society, his fellow-citizens, and also his servants are the neighbour, whose welfare he considers together with his own. A laborer, also, who is in that good, works faithfully under its influence, for others as for himself, fearing his neighbour's loss as his own. The reason why their deeds are good works is, that so far as any one shuns evil so far he does good, according to the general law above stated (n. 21); and he who shuns evil as sin, does good, not from himself, but from the Lord (n. 18—31). It is the very opposite with him who does not regard these kinds of murder—enmities, hatreds, revenge, and the like—as sins; whether he be a priest, a magistrate, a merchant, or a laborer, whatever he does is not a good work, because his every work partakes of the evil that is within him. For it is his internal that produces; the external may be good, but only for others, not for himself.

73. The Lord teaches the good of love in many places in the Word. He teaches it, by reconciliation with the neighbour, in Matthew: "*If thou offerest thy gift upon the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Be well-minded to thine adversary, whilst thou art in the way with him; lest the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt not come out thence until thou hast paid the uttermost farthing*" (v. 23—26). It is evident that to be reconciled to a brother is to shun enmity, hatred, and revenge; that is, to shun them as sins. The Lord also teaches in Matthew, "*All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets*" (vii. 12): thus, that we should not do evil. The same is frequently taught in other places. The Lord also teaches, that even to be rashly angry with a brother, or with the neighbour, and to account him an enemy, is murder (Matt. v. 21, 22).

IX.—THAT SO FAR AS ANY ONE SHUNS ADULTERIES OF EVERY KIND, AS SINS, SO FAR HE LOVES CHASTITY.

74. To commit adultery, in the sixth commandment of the decalogue, in the natural sense, means not only to commit fornication, but also to do obscene acts, to speak lascivious words, and to think unclean thoughts. But in the spiritual sense,

to commit adultery means to adulterate the goods of the Word, and to falsify its truths. And in the supreme sense, to commit adultery means to deny the divinity of the Lord, and to profane the Word. These are adulteries of every kind. The natural man may know from rational light, that to commit adultery means also to do obscene acts, to speak lascivious words, and to think unclean thoughts; but he does not know, that to commit adultery also means to adulterate the goods of the Word, and to falsify its truths; and still less that it means to deny the divinity of the Lord, and to profane the Word. Hence he does not know, that adultery is so great an evil that it may be called utterly diabolical; for whoever is in natural adultery is also in spiritual adultery, and contrariwise. That this is the case will be shewn in a little special work on MARRIAGE.* But they are at the same time in adulteries of every kind, who do not regard adulteries as sins, in faith and life.

75. That so far as any one shuns adultery so far he loves marriage, or what is the same, so far as any one shuns the lasciviousness of adultery so far he loves the chastity of marriage, is because the lasciviousness of adultery and the chastity of marriage are two opposites; so far therefore as a man is not in the one so far he is in the other. It is altogether as was said above, n. 70.

76. No one can know what the chastity of marriage is unless he shuns the lasciviousness of adultery as sin. A man may know that in which he is, but he cannot know that in which he is not. If he know anything in which he is not, by description, or by thinking about it, yet he only knows it as in the shade, and uncertainty inheres; thus he does not see it in the light, and free from doubt, as when he is in it. This, therefore, is to know; but that is to know and not know. The truth is, that the lasciviousness of adultery and the chastity of marriage are to each other altogether as hell and heaven; and that the lasciviousness of adultery makes hell with man, and the chastity of marriage makes heaven with him. But the chastity of marriage is with no others than those who shun the lasciviousness of adultery as sin.†

77. From these considerations it may be concluded and seen, without doubt, whether a man is a Christian or not; yea, whether he has any religion or not. He who does not regard adulteries as sins, in faith and life, is not a Christian; nor has he any religion. But, on the other hand, he who shuns adulteries as sins, especially if on that account he is averse to them, and still more he who abominates them on that account, has religion; and if he be in the Christian church, he is a Christian. But

* The Author undoubtedly here refers to the work on CONJUGIAL LOVE, which was published some years later.—[Tr.]

† See below, n. 111.

concerning these things more will be said in the little work on MARRIAGE. But in the meantime see what is said on the subject in the work on HEAVEN AND HELL (n. 366—386).

78. That to commit adultery means also to do obscene acts, to speak lascivious words, and to think unclean thoughts, is evident from the Lord's words in Matthew: "*Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart*" (v. 27, 28).

79. That in the spiritual sense to commit adultery means to adulterate the good of the Word, and to falsify its truth, is evident from these passages: "*Babylon—hath made all nations drink of the wine of her fornication*" (Rev. xiv. 8). "*The angel said, I will shew thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication*" (Rev. xvii. 1, 2). "*All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her*" (Rev. xviii. 3). "*God hath judged the great whore, which did corrupt the earth with her fornication*" (Rev. xix. 2). Fornication is spoken of in relation to Babylon, because by Babylon are meant those who arrogate to themselves the divine power of the Lord, and profane the Word by adulterating and falsifying it; wherefore Babylon is also called "*the mother of fornications and abominations of the earth*" (Rev. xvii. 5). The same is signified by whoredom in the prophets. As in Jeremiah: "*I have seen in the Prophets of Jerusalem a horrible thing; they commit adultery and walk in lies*" (xxiii. 14). And in Ezekiel: "*Two women, the daughters of one mother, committed whoredom in Egypt, they committed whoredom in their youth; one committed whoredom under me; and she doted on her lovers, on the Assyrians her neighbours; she bestowed her whoredoms upon them;—yet she forsook not her whoredoms in Egypt.—The other corrupted her love more than the former, and her whoredoms were more than the whoredoms of her sister: she increased her whoredoms, she loved the Chaldeans; the sons of Babel came to her to the bed of love, and defiled her by their whoredom*" (xxiii. 2—17). These words relate to the Israelitish and the Jewish church, which are here called the daughters of one mother. By their whoredoms are meant the adulterations and falsifications of the Word; and as in the Word Egypt signifies science, Assyria reasoning, Chaldea the profanation of truth, and Babylon the profanation of good, therefore it is said that they committed whoredom with them. The same is said in Ezekiel concerning Jerusalem, by which is signified the church as to doctrine: "*Thou didst trust in thy beauty, and didst commit whoredom because of thy renown, so that thou pouredst out thy whoredoms on every one that*

passed by.—Thou hast committed whoredom with the sons of Egypt thy neighbours, great of flesh, and hast multiplied thy whoredom.—Thou hast committed whoredom with the sons of Assyria; when thou wast not satisfied with those with whom thou didst commit whoredom, thou didst multiply thy whoredom even to Chaldea the land of merchandize. An adulterous wife hath received strangers instead of her husband; all give a reward to their whores, but thou hast given rewards to all thy lovers that come to thee in thy circuit for thy whoredoms. Wherefore, O harlot, hear the Word of Jehovah” (xvi. 15, 26, 28, 29, 32, 33, 35). That by Jerusalem is meant the church may be seen, in the DOCTRINE CONCERNING THE LORD (n. 62, 63). Whoredoms have the same signification in Isaiah xxiii. 17, 18; lvii. 3; in Jeremiah iii. 2, 6, 8, 9; v. 7; xiii. 27; xxix. 23; in Micah i. 7; in Nahum iii. 4; in Hosea iv. 10, 11; in Levit. xx. 5; in Numbers xiv. 33; xv. 39; and in other places. On account of this signification the Jewish nation was called by the Lord “*an adulterous generation*” (Matt. xii. 39; xvi. 4; Mark viii. 38).

X.—THAT SO FAR AS ANY ONE SHUNS THEFTS, OF EVERY KIND, AS SINS, SO FAR HE LOVES SINCERITY.

80. To steal, in the natural sense, means not only to commit theft and robbery, but also to defraud, and under any pretence to take away the goods of another. But to steal, in the spiritual sense, means to deprive another of the truths of his faith, and of the goods of his charity. And in the supreme sense, to steal means to take away from the Lord that which is His, and attribute it to one's self, and thus to claim righteousness and merit. These are thefts of every kind; and they also make one, as do adulteries of every kind, and murders of every kind, spoken of above. That they make one, is, because one kind is involved in the other.

81. The evil of theft enters more deeply into man than any other evil, because it is conjoined with cunning and deceit; and cunning and deceit insinuate themselves even into the spiritual mind of man, wherein is his thought with the understanding. That man has a spiritual mind and a natural mind will be seen below.

82. The reason why so far as any one shuns theft as sin he loves sincerity, is that theft is also fraud, and fraud and sincerity are two opposites; so far, therefore, as any one is not in fraud, he is in sincerity.

83. By sincerity is also meant integrity, justice, fidelity, and

uprightness. Man cannot be in these virtues of himself, so that he loves them from and for the sake of them; but whoever shuns fraud, cunning and deceit, as sins, he is thus in them, not from himself but from the Lord, as was shewn above (n. 18—31). It is so with the priest, the magistrate, the judge, the merchant, the laborer, and with every one in his office and in his employment.

84. This the Word teaches, in many places; from which the following passages are adduced: "*He that walketh in righteousness and speaketh right things; he that despiseth oppressions for gain, that shaketh his hands from holding a bribe; that stoppeth his ears from the hearing of bloods, and shutteth his eyes from seeing evil; he shall dwell on high*" (Isaiah xxxiii. 15, 16). "*Jehovah, who shall abide in thy tabernacle, who shall dwell in the mountain of thy holiness? He that walketh uprightly and doeth righteousness;—he that backbiteth not with his tongue, nor doeth evil to his neighbour*" (Psalm xv. 1—3). "*Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in the way of the upright, he shall serve me. He that worketh deceit shall not dwell within my house; he that speaketh lies shall not stand in my sight. In the morning I will cut off all the wicked of the land, that I may cut off from the city all the workers of iniquity*" (Psalm ci. 6—8).

That if a man be not inwardly sincere, just, faithful, and upright, he is even insincere, unjust, unfaithful, and without uprightness, the Lord teaches in these words: "*Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall not enter into the kingdom of the heavens*" (Matt. v. 20). By righteousness that exceeds the righteousness of the scribes and Pharisees is meant interior righteousness, in which the man is who is in the Lord. That man may be in the Lord, He Himself also teaches in John: "*The glory which thou gavest me I have given them, that they may be one even as we are one: I in them, and thou in me, that they may be perfect in one;—and that the love wherewith thou hast loved me may be in them, and I in them*" (xvii. 22, 23, 26). From this it is evident, that they are perfect when the Lord is in them. These are they who are called *the pure in heart, who shall see God; and the perfect as their Father in the heavens* (Matt. v. 8, 48).

85. It was said above (n. 81) that the evil of theft enters more deeply into man than any other evil, because it is conjoined with cunning and deceit; and cunning and deceit insinuate themselves even into the spiritual mind of man, wherein is his thought with the understanding. Something shall now be said, therefore, concerning the MIND of man. That his understanding and will together constitute the mind of man may be seen above (n. 43).

86. Man has a natural mind and a spiritual mind; the natural

mind is beneath, and the spiritual mind is above ; the natural mind is the mind of his world, and the spiritual mind is the mind of his heaven.* The natural mind may be called the animal mind, and the spiritual mind the human mind. By this fact, that he has a spiritual mind, moreover, a man is distinguished from an animal. By means of this he is capable of being in heaven while he is in the world. It is by means of this also that man lives after death.

As to his understanding man may be in his spiritual mind, and thence in heaven ; but as to his will he cannot be in his spiritual mind, and thence in heaven, unless he shuns evils as sins. And if he be not in heaven as to his will also, he is still not in heaven ; for the will draws the understanding downwards, and causes it to be equally animal and natural with itself.

Man may be compared to a garden, the understanding to light, and the will to heat. In the winter time a garden is in light and not at the same time in heat ; but in the time of summer it is in light and heat together. And thus a man who is only in the light of the understanding is like a garden in the time of winter ; but he who is in the light of the understanding and at the same time in the warmth of the will is like a garden in time of summer. Moreover, the understanding is wise from spiritual light, and the will loves from spiritual heat ; for spiritual light is the Divine Wisdom, and spiritual heat is the Divine Love.

So long as a man does not shun evils, as sins, the concupiscences of evils obstruct the interiors of the natural mind on the part of the will,—which are as a thick veil there, and like a black cloud beneath the spiritual mind,—and prevent its being opened. But as soon as a man shuns evils as sins, then the Lord flows in from heaven, and removes the veil, and disperses the cloud, and opens the spiritual mind, and thus introduces him into heaven.

So long as the concupiscences of evils obstruct, as was said, the interiors of the natural mind, so long man is in hell ; but as soon as these concupiscences are dispersed by the Lord, man is in heaven. Again, so long as the concupiscences of evils obstruct the interiors of the natural mind, so long he is a natural man ; but as soon as these concupiscences are dispersed by the Lord he is a spiritual man. And again, so long as the concupiscences of

* It was a doctrine among the ancient philosophers, that man is a *microcosm*, or little world ; in which the great world is portrayed in miniature. Thus, as in the great world there is an inward or spiritual world, and an outward or natural world, so it is with the little world of man ; his inward or spiritual part is what is here called his heaven, and his outward or natural part is called his world. Each of these parts has its respective mind, or ruling spirit ; and it is according to this idea, that man's natural mind is here called the mind of his world, or outward part, and his spiritual mind, the mind of his heaven, or of his inward part.

evils obstruct the interiors of the natural mind, so long man is an animal,—differing only in that he has the ability to think and speak, even of such things as he does not see with his eyes, which he derives from the faculty of elevating the understanding into the light of heaven; but as soon as these concupiscences are dispersed by the Lord man is a man, because then he thinks truth in the understanding, from good in the will. Lastly, so long as the concupiscences of evils obstruct the interiors of the natural mind, so long man is like a garden in time of winter; but as soon as these concupiscences are dispersed by the Lord, he is like a garden in the time of summer.

The conjunction of the will and the understanding in man is meant in the Word by the heart and soul, and by the heart and spirit. As where it is said, that God should be loved with all the heart, and with all the soul (Matt. xxii. 37); and that God would give a new heart, and a new spirit (Ezek. xi. 19; xxxvi. 26, 27). By the heart is meant the will and its love; and by the soul and the spirit, the understanding and its wisdom.

XI.—THAT SO FAR AS ANY ONE SHUNS FALSE WITNESS, OF EVERY KIND, AS SIN, SO FAR HE LOVES TRUTH.

87. To bear false witness, in the natural sense, means not only to give false testimony, but also to lie and to defame. In the spiritual sense, to bear false witness means, to say and to persuade that falsity is truth, and that evil is good, and contrariwise. And in the supreme sense, to bears false witness, means to blaspheme the Lord and the Word. These are false witness in the threefold sense. That they make one with the man who testifies falsely, lies, and defames, may appear from what was said in the DOCTRINE CONCERNING THE SACRED SCRIPTURE (n. 5—7 *seq.* and n. 57) respecting the threefold sense of all that is contained in the Word.

88. As falsehood and truth are two opposites, it follows, that so far as any one shuns falsehood as sin, so far he loves truth.

89. So far as any one loves truth, so far he desires to know it, and is affected in heart when he finds it; nor can any other attain to wisdom. And so far as he loves to do the truth, so far he is sensible of the pleasantness of the light in which truth is. It is the same in the case of the other virtues hitherto spoken of; as with the virtue of sincerity and justice with him who shuns thefts of every kind, chastity and purity with him who shuns adulteries of every kind, and love and charity with him who shuns murders of

every kind, and so on. But he who is in their opposites, knows nothing of them, although everything is in them.

90. It is truth which is meant by seed in the field, concerning which the Lord thus speaks: "*A sower went forth to sow, and as he sowed some fell by the way-side, and it was trodden under foot, and the fowls of heaven devoured it; and some fell upon stony ground, but as soon as it was sprung up, because it had no root it withered away; and some fell among thorns, and the thorns sprang up with it and choked it; and other fell upon good ground, and sprang up, and bare fruit, a hundredfold*" (Luke viii. 5—8; Matt. xiii. 3—8; Mark iv. 3—8). The sower here is the Lord, and the seed is His Word, thus truth; the seed by the way-side is with those who do not care about truth; the seed upon stony ground is with those who are concerned about truth, but not for its own sake, thus not interiorly; the seed among thorns is with those who are in the concupiscences of evil; but the seed in good ground is with those who from the Lord love the truths which are in the Word, and from Him do them, and thus bear fruit. That these things are meant, appears from the explication of these words by the Lord (Matt. xiii. 19—23; Mark iv. 14—20; Luke viii. 11—15). From these expositions it is evident, that the truth of the Word cannot take root with those who have no care about truth; nor with those who love truth outwardly and not inwardly; nor with those who are in the concupiscences of evil; but with those in whom the concupiscences of evil have been dispersed by the Lord. With these, the seed, that is, the truth, takes root in their spiritual mind; concerning which see above, n. 86, at the end.

91. It is a common opinion at this day, that salvation consists in believing this or that which the church teaches; and that salvation does not consist in doing the commandments of the decalogue,—which are, not to kill, not to commit adultery, not to steal, not to bear false witness, both in a restricted and in an extended sense. For it is said, that works are not regarded by God, but faith; when, in fact, so far as any one is in those evils, so far he is without faith,—as may be seen above (n. 42—52). Consult your reason, and consider whether any murderer, adulterer, thief, and false witness can have faith, so long as he is in the concupiscence of these evils; and then, whether the concupiscence of these evils can be otherwise dispersed, than by willing not to do them, because they are sins, that is, because they are infernal and diabolical. Whoever, therefore, supposes that the way to be saved is to believe this or that which the church teaches, and is still of such a character, cannot but be foolish, according to the words of the Lord in Matthew vii. 26. Such a church is thus described in Jeremiah: "*Stand in the gate of the house of Jehorah, and proclaim there this word:—Thus saith Jehovah of Hosts, the God of Israel, Amend your ways and your*

works :—Trust ye not in the words of a lie, saying, The temple of Jehovah, the Temple of Jehovah, the temple of Jehovah, are these. —Will ye steal, murder, and commit adultery, and swear by a lie, —and come and stand before me in this house, which is called by my name, and say, We are delivered, while ye do these abominations? Is this house become a den of robbers?—Yet I, behold I have seen, saith Jehovah” (vii. 2—4, 9—11).

XII.—THAT NO ONE CAN SHUN EVILS AS SINS, SO AS INWARDLY TO HOLD THEM IN AVERSION, EXCEPT BY COMBATS AGAINST THEM.

92. EVERY one may know from the Word, and by doctrine from the Word, that the selfhood of man is evil from his birth; and that hence it is that from innate concupiscence he loves evils, and is brought into them,—so that he wills to revenge, to defraud, to defame, and to commit adultery. And if he does not consider that these evils are sins, and on that account resist them, he does them as often as occasion presents itself and his interest and reputation are not endangered. It is to be added, that if a man is without religion he does these things from delight.

93. Since this selfhood of man constitutes the first root of his life, it is evident what sort of a tree man would be if this root were not extirpated, and a new root implanted. He would be a rotten tree; of which it is said, that it is to be cut down and cast into the fire (Matt. iii. 10; vii. 19). This root is not removed and a new one implanted in its stead, unless man regards evils which constitute the root as hurtful to his soul, and wills for that reason to put them away. But as they are of his selfhood, and thence delightful, this is impossible except against his will and with struggling, thus with combat.

94. Every one who believes that there is a hell and a heaven, and that heaven is eternal happiness, and hell eternal misery; and who believes that those who do evil go to hell, and those that do good, to heaven, is brought into combat. And he who combats acts from an interior principle, and in opposition to the very concupiscence which constitutes the root of evil; for he who fights against anything does not will it, and to exercise concupiscence is to will. Hence it is evident, that the root of evil can only be removed by combat.

95. So far, therefore, as any one fights against and thus removes evil, so far good succeeds in its place; and so far from good he looks evil in the face, and then sees that it is infernal

and horrible ; and because it is so he not only shuns it, but even holds it in aversion, and at length abominates it.

96. The man who fights against evils cannot but fight as if from himself ; for he who fights not as if from himself does not fight, but stands like an automaton, seeing nothing and doing nothing ; and from evil he thinks continually in favor of evil, and not against it. But still it should be well known, that the Lord alone fights in man against evils, and that it only appears to man as if he fought from himself ; and that the Lord wills that it should so appear to man, since without this appearance there could be no combat, and thus no reformation.

97. This combat is not grievous, except with those who have unloosed every restraint upon their concupiscences, and have intentionally indulged them ; and also with those who have obstinately rejected the holy things of the Word and of the church. To others it is not grievous ; let them resist evils in intention only once in a week, or twice in a month, and they will perceive a change.

98. The Christian church is called the church militant ; and it cannot be termed militant except against the devil, thus against evils, which are from hell. The devil is hell. Temptation, which the man of the church undergoes, is this combat.

99. Combats against evils, which are temptations, are treated of in many places in the Word. They are meant by these words of the Lord : "*Verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit*" (John xii. 24) ; and by these : "*Whosoever will come after me, let him renounce himself, and take up his cross, and follow me. Whosoever will save his life shall lose it ; but whosoever shall lose his life for my sake and the gospel's, the same shall save it*" (Mark viii. 34, 35). By the cross is meant temptation ; as also in Matt. x. 38 ; xvi. 24 ; Mark x. 21 ; Luke xiv. 27. By life is meant the life of man's *proprium* ; as also in Matt. x. 39 ; xvi. 25 ; Luke ix. 24 ; and especially John xii. 25 ;—which is also the life of the flesh, that profiteth nothing, in John vi. 63. Concerning combats against evils, and victories over them, the Lord speaks to all the churches in the Revelation. Thus, to the CHURCH IN EPHESUS : "*To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God*" (Rev. ii. 7). To the CHURCH IN SMYRNA : "*He that overcometh shall not be hurt of the second death*" (Rev. ii. 11). To the CHURCH IN PERGAMOS : "*To him that overcometh will I give to eat of the hidden manna ; and will give him a white stone, and on the stone a new name written, which no one knoweth, saving he that receiveth it*" (Rev. ii. 17). To the CHURCH IN THYATIRA : "*He that overcometh and keepeth my works unto the end, to him will I give power over the nations, and I will give him the morning star*" (Rev. ii. 26,

28). To the CHURCH IN SARDIS: "*He that overcometh, the same shall be clothed in white raiment*" (Rev. iii. 5). To the CHURCH IN PHILADELPHIA: "*Him that overcometh will I make a pillar in the temple of my God,—and I will write upon him the name of God, and the name of the city of God, the New Jerusalem, which cometh down out of heaven from God, and my new name*" (Rev. iii. 12). To the CHURCH IN LAODICEA: "*To him that overcometh, will I grant to sit with me in my throne*" (Rev. iii. 21).

100. These combats, which are temptations, may be seen particularly treated of in the work, ON THE NEW JERUSALEM AND ITS HEAVENLY DOCTRINE, published in London in 1758, n. 187—201. Whence and what they are, may be seen in n. 196, 197. How and when they occur, n. 198. What good they effect, n. 199. That the Lord fights for man, n. 200. Concerning the Lord's combats, or temptations, n. 201.

XIII.—THAT MAN OUGHT TO SHUN EVILS AS SINS, AND TO FIGHT AGAINST THEM, AS IF FROM HIMSELF.

101. It is of divine order that man should act from freedom according to reason; because to act from freedom according to reason is to act from himself. Yet in truth these two faculties, FREEDOM AND REASON, are not of man's selfhood, but are of the Lord with him. And in so far as he is a man they are not taken away from him, because without them he could not be reformed; for he could not do the work of repentance, he could not fight against evils, and afterwards bring forth fruits worthy of repentance. Now since freedom and reason are from the Lord with man, and man acts from them, it follows, that he does not act from himself, but as if from himself.*

102. The Lord loves man, and wills to dwell with him; yet He cannot love him and dwell with him unless He is received and loved reciprocally. Thence, and not otherwise, there is conjunction. For this cause the Lord has given to man freedom and reason; freedom to think and will as if from himself, and reason according to which [he may think and will]. To love and be conjoined with any one with whom there is no reciprocation is impossible; nor is it possible to enter into and remain with any one with whom there is no reception. Since the ability to receive and reciprocate are from the Lord in man,

* That man has freedom from the Lord, may be seen above, n. 19, 20; and in the work ON HEAVEN AND HELL, n. 589-596, 597-603. What freedom is, may be seen in the NEW JERUSALEM AND ITS HEAVENLY DOCTRINE, n. 141-149.

therefore the Lord says, "*Abide in me, and I in you*" (John xv. 4). "*He that abideth in me, and I in him, the same bringeth forth much fruit*" (John xv. 5). "*At that day ye shall know that—ye are in me, and I in you*" (John xiv. 20). That the Lord is in the truths and in the goods which man receives, and which are in him, He also teaches: "*If ye abide in me, and my words abide in you.—If ye keep my commandments, ye shall abide in my love*" (John xv. 7, 10). "*He that hath my commandments, and doeth them, he it is that loveth me,—and I will love him,—and will make my abode with him*" (John xiv. 21, 23). Thus the Lord dwells in his own with man; and man abides in those things which are from the Lord, and thus in the Lord.

103. Since man has from the Lord this power to reciprocate, or withhold reciprocation and thence mutual [love], therefore the Lord admonishes that man should repent;—and no one can repent, except as if from himself: "*Jesus said, Except ye repent, ye shall all perish*" (Luke xiii. 3, 5). "*Jesus said, The kingdom of God is at hand; repent ye, and believe the Gospel*" (Mark i. 15). "*Jesus said, I come—to call sinners to repentance*" (Luke v. 32). "*Jesus said to the churches, Repent*" (Rev. ii. 5, 16, 21, 22; iii. 3). Again, "*They repented not of their deeds*" (Rev. xvi. 11).

104. Because man has from the Lord this power to reciprocate or withhold reciprocation, and thence mutual [love], therefore the Lord enjoins, that man should do the commandments, and should bring forth fruits: "*Why ye call me Lord, Lord, and do not the things which I say?*" (Luke vi. 46—49). "*If ye know these things, happy are ye if ye do them*" (John xiii. 17). "*Ye are my friends, if ye do whatsoever I command you*" (John xv. 14). "*Whosoever shall do and teach, the same shall be called great in the kingdom of the heavens*" (Matt. v. 19). "*Whosoever heareth my words, and doeth them, I will liken him unto a prudent man*" (Matt. vii. 24). "*Bring forth fruits worthy of repentance*" (Matt. iii. 8). "*Make the tree good, and its fruit good*" (Matt. xii. 33). "*The kingdom shall be—given to a nation bringing forth the fruits thereof*" (Matt. xxi. 43). "*Every tree that bringeth not forth good fruit, is hewn down and cast into the fire*" (Matt. vii. 19). And many times in other places. From these passages it is evident, that man acts from himself, but by the power of the Lord, which he should implore; and this is to act as if from himself.

105. Because man has from the Lord this power to reciprocate or withhold reciprocation, and thence mutual [love], therefore man will render an account of his works, and be recompensed according to them; for the Lord says, "*The Son of Man shall come,—and render to every one according to his works*" (Matt. xvi. 27). "*They that have done good shall come*

forth to the resurrection of life, and they that have done evil to the resurrection of judgment" (John v. 29). "*Their works do follow with them*" (Rev. xiv. 13). *All were judged according to their works* (Rev. xx. 13). "*Behold I come, and my reward is with me, to give to every one according as his work shall be*" (Rev. xxii. 12). If there were with man no power of reciprocation there could be no imputation.

106. Because man has the ability to receive and reciprocate, therefore the church teaches, that man should examine himself, confess his sins before God, desist from them, and lead a new life. That every church in the Christian world teaches this, may be seen above (n. 3—8).

107. If there were not reception on the part of man, and then thought as if from himself, nothing could have been said about faith; for faith is not from man. Man would otherwise be as chaff in the wind, and would stand as if inanimate, with mouth open and hands down waiting for influx,—thinking nothing, and doing nothing in those things which concern his salvation. He indeed does nothing in those things [from himself], but yet he reacts as if from himself.

But these subjects will be placed in a still clearer light, in the Treatises concerning ANGELIC WISDOM.

XIV.—THAT IF ANY ONE SHUNS EVILS FOR ANY OTHER REASON THAN BECAUSE THEY ARE SINS, HE DOES NOT SHUN THEM, BUT ONLY PREVENTS THEIR APPEARING BEFORE THE EYES OF THE WORLD.

108. THERE are moral men who keep the commandments of the second table of the decalogue, who do not defraud, blaspheme, revenge, or commit adultery; and those of them who confirm themselves in the belief that such things are evil, because they are hurtful to the common good, and so are contrary to the laws of humanity, also live in the exercise of charity, sincerity, justice, and chastity. But if they do these goods and shun those evils only because they are evils, and not at the same time because they are sins, they are still merely natural men; and with those who are merely natural the root of evil remains ingrafted, and is not removed. Therefore the good deeds which they perform are not good, because they are from themselves.

109. A natural moral man may appear before the eyes of men in the world altogether like a spiritual moral man; but not before the angels in heaven. Before the angels in heaven, if he be in good he appears as a statue of wood, and if in truths as a

statue of marble, in which there is no life. It is otherwise with the spiritual moral man. For the natural moral man is externally moral, and the spiritual moral man is internally moral; and the external without the internal is not alive. It lives indeed, but not the life which is called life.

110. The concupiscences of evil, which form the interiors of man from his birth, are not removed except by the Lord alone. For the Lord flows in from the spiritual into the natural; but man of himself from the natural into the spiritual,—and this influx is contrary to order, and does not operate upon concupiscences and remove them, but shuts them in more and more closely in proportion as evil confirms itself. And as hereditary evil thus shut in lies concealed, after death, when man becomes a spirit, it bursts the covering in which it was hidden in the world, and breaks forth as a corrupt discharge from an ulcer that is but externally healed.

111. There are many and various causes which make man moral in the external form; but if he be not also moral in the internal form he is still not moral. For example:—If any one abstain from adulteries and fornications through fear of the civil law and its penalties; through fear of the loss of reputation, and thence of honor; through fear of diseases which may be thereby contracted; through fear of family broils, from his wife, and consequent intranquillity of life; through fear of revenge, from the husband or his connections; through poverty or avarice; through imbecility, arising either from disease, or abuse, or from age, or from impotence; yea, if he abstain from these evils on account of any natural or moral law, and not at the same time from a spiritual law, he is still inwardly an adulterer and fornicator; for he none the less believes that they are not sins, and hence does not in his spirit regard them as unlawful before God. And thus in spirit he commits them, although not before the world in the body; wherefore after death, when he becomes a spirit, he openly speaks in favor of them. It is evident from these considerations, that a wicked man may shun evils as hurtful; and that none but a Christian can shun evils as sins.

112. The case is the same in respect to thefts and frauds of every kind; in respect to murder and revenge of every kind; and every kind of false witness and lies. No one can be cleansed and purified from these of himself; for in each of these evils there are numberless concupiscences, which man does not see except as a single one, but the Lord sees the very least particulars in every series. In a word, man cannot regenerate himself,—that is, form in himself a new heart and a new spirit,—but the Lord alone, who is Himself the Reformer and Regenerator. If, therefore, from his own prudence and intelligence man wills to make himself anew, it is only like putting paint on a

deformed face, and applying a cleansing medicine to a part affected with inward rottenness.

113. Therefore the Lord says in Matthew, "*Thou blind Pharisee, cleanse first the inside of the cup and the platter, that the outside of them may be clean also*" (xxiii. 26). And in Isaiah; "*Wash you, make you clean, put away the evil of your doings* FROM BEFORE MINE EYES, *cease to do evil;—and then though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool*" (i. 16, 18).

114. To what has been said above let these words be added: I. That Christian charity, with every one, consists in his doing faithfully the duties of his calling; for thus, if he shuns evils as sins, he daily does good, and is himself his own particular use in the common body. Thus also the common good is provided for, and that of each individual in particular. II. That other works are not properly works of charity, but are either its signs, or benefits, or debts.

THE DOCTRINE
OF
THE NEW JERUSALEM
CONCERNING
F A I T H.

I.—THAT FAITH IS AN INTERNAL ACKNOWLEDGMENT OF TRUTH.

1. THE idea attached to the term faith, at the present day is this: that it consists in thinking a thing to be so, because it is taught by the church, and because it does not fall within the scope of the understanding. For it is usual with those who inculcate it to say, "You must believe, and not doubt." If you answer, "I do not comprehend it," you are told, that that is the very circumstance which makes a doctrine an object of faith. Thus the faith of the present day is a faith in what is not known, and may be called a blind faith. And as being the dictate of one person abiding in the mind of another, it is an historical faith, or a faith that depends on the authority of the relater. That this is not spiritual faith, will be seen in what follows.

2. Genuine faith, however, is an acknowledgment that a thing is so, because it is true. For he who is in genuine faith thinks and speaks to this effect: "This is true; and therefore I believe it." For faith is the assurance with which we embrace that which is true; and that which is true is the proper object of faith. A person of this character also, if he does not comprehend a sentiment, and see its truth, will say, "I do not know whether this is true or not; therefore I do not yet believe it. How can I believe what I do not comprehend? Perhaps it may be false."

3. But the common language is, that nobody can comprehend things of a spiritual or theological nature, because they transcend our natural faculties. Spiritual truths, however, are as capable of being comprehended as natural truths: and when the comprehension of them is not altogether clear, still, when they are advanced, they fall so far within the perception of the hearer, that he can discern whether they are truths or not; especially if he is a person who is affected with truths. This I have been

convinced of by much experience. Opportunities have been given me of conversing with the ignorant, the dull, the stupid; and also with persons who had been born within the church, and had heard something of the Lord, of faith, and of charity, but were nevertheless immersed in falsities and in evils. In my conversation I spoke of mysteries of wisdom; and they comprehended them all, and acknowledged their truth: but they were then in that light of understanding which is proper to every man, and at the same time in the glory of being thought intelligent. But this occurred in my intercourse with spirits. Many who were present were convinced by the experiment, that spiritual things may be comprehended as well as natural things; that is, when they are heard or read; for it is more difficult for a man to discover them by unassisted reflection. The reason that spiritual things admit of being comprehended, is, because man, as to his understanding, is capable of being elevated into the light of heaven, in which light no other objects appear but such as are spiritual, which are truths of faith: for the light of heaven is spiritual light.

4. Hence now it is that they who are in the spiritual affection of truth, enjoy an internal acknowledgment of it. As the angels are in that affection, they totally reject the tenet, That the understanding ought to be kept in subjection to faith: for they say, "How can you believe a thing, when you do not see whether it is true or not?" And if any one affirms that what he advances must be believed for all that; they reply, "Dost thou think thyself a God that I am to believe thee? or that I am mad, that I should believe an assertion in which I do not see any truth? If I must believe it, cause me to see it." The dogmatizer is thus constrained to retire. Indeed, the wisdom of the angels consists solely in this, that what they think, they see and comprehend.

5. There is a spiritual idea of which few people have any knowledge, which flows into the minds of those who are in the affection of truth, and dictates interiorly, that the thing which they are hearing or reading, is true or not true. In this idea they are, who read the Word in illumination from the Lord. To be in illumination is nothing more than to be in a perception, and thence in an internal acknowledgment, that in a manner responds, as the ideas are presented, "This is true: and this." They who are in this illumination are they who are said to be taught of Jehovah (Isaiah liv. 13; John vi. 45): and of whom it is said in Jeremiah, "Behold the days come,—that I will make a new covenant:—this shall be the covenant;—I will put my law in their inward parts, and write it in their hearts;—and they shall no more teach every man his neighbour, and every man his brother, saying, Know ye Jehovah; for they shall all know me" (xxxi. 31, 33, 34).

6. From these considerations it is plain, that faith and truth are a one. This also is the reason that the ancients, who were accustomed to think of truth from affection much more than the moderns, instead of faith used the word truth: and for the same reason, in the Hebrew language, truth and faith are expressed by one and the same word, namely *Amuna* or *Amen*.

7. The reason why faith is mentioned by the Lord in the evangelists and in the Revelation, is, because the Jews did not believe it to be true, that the Lord was the Messiah foretold by the prophets: and where truth is not believed, there faith is mentioned. But still it is one thing to have faith and believe in the Lord, and another thing to have faith in, or believe, any man. The difference shall be explained below.

8. Faith separated from truth entered and invaded the church together with the dominion of popery, because the chief security of that religion was ignorance of the truth. For which reason also they forbade the reading of the Word: otherwise they could not have been worshipped as deities, nor their saints invoked, nor idolatry introduced to such an extent, as that their carcasses, bones, and sepulchres, should be thought holy, and be converted into sources of lucre. Hence it is plain what enormous falsities a blind faith is capable of producing.

9. A blind faith continued also afterwards among many of the Protestants, owing to their separating faith from charity: for they who do this cannot but be in ignorance of the truth, and will give the name of faith to the mere thought that a thing is so, without having any internal acknowledgment that it is so. Among these also, ignorance is the security of their tenets; for so long as ignorance reigns, with the persuasion that things of a theological nature are too high for the understanding, they can talk without being contradicted; and others suppose their notions are true, and that they themselves know what they mean.

10. The Lord said to Thomas, "Because thou hast seen me, thou hast believed; blessed are they that have not seen and yet have believed" (John xx. 29): by which is not meant a faith separate from the internal acknowledgment of truth, but that they are blessed who do not see the Lord with their eyes, as Thomas did, and yet believe in his existence: for this is seen by the light of truth from the Word.

11. Since the internal acknowledgment of truth is faith, and faith and truth are a one, as was observed above (n. 2, 4, 5, 6), it follows that an external acknowledgment without an internal acknowledgment is not faith; and also, that a persuasion of what is false is not faith. An external acknowledgment without an internal acknowledgment is a faith in what is unknown; and faith in what is unknown is only a knowledge about it, which is a thing of the memory, which, if confirmed, becomes a persuasion. They who are principled in these think that a tenet is true,

because another says so; or they think it true in consequence of having confirmed it: and yet a false sentiment may be as easily confirmed as a true one, and sometimes more strongly. By thinking that a tenet is true in consequence of having confirmed it, is meant to think that what another says is true, and not first to examine it, but only to confirm it.

12. If any one thinks with himself, or says to another, "Who can have that internal acknowledgment of truth, which is called faith? I cannot:" I will tell him how he may: Shun evils as sins, and apply to the Lord: then you will have as much as you desire. That he who shuns evils as sins is in the Lord, may be seen in *THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM*, n. 18—31. That the same loves truth and sees it, n. 32—41, of the same tract; and, that the same has faith, n. 42—52, of the same.

II.—THAT AN INTERNAL ACKNOWLEDGMENT OF TRUTH, WHICH IS FAITH, CANNOT EXIST WITH ANY BUT THOSE WHO ARE IN CHARITY.

13. WHAT faith is, has been explained above; here we shall explain what charity is.

Charity in its first origin is the affection of good. And as good loves truth, the affection of good produces the affection of truth; and, by the affection of truth, the acknowledgment of truth, which is faith. By these in their series, the affection of truth exists, and becomes charity. This is the progression of charity, from its origin, which is the affection of good, through faith, which is the acknowledgment of truth, to its end, which is charity. Its end is action. Hence it appears how love, which is the affection of good, produces faith, which is the same as the acknowledgment of truth, and by this produces charity, which is the same as the act of love through faith.

14. But to set this in a clearer light. Good is nothing else but use: wherefore charity in its first origin is the affection of use. And as use loves the means necessary for its existence, the affection of use produces the affection of means, whence results the knowledge of what they are. Through these in their series the affection of use exists and becomes charity.

15. Their progression is like the progression of all things that belong to the will, through the understanding, into acts in the body. The will produces nothing of itself without the understanding, nor does the understanding produce any thing of itself without the will: they must act in conjunction that any thing may exist. Or what amounts to the same; affection, which is of

the will, produces nothing of itself except by means of thought, which is of the understanding, not contrariwise: they must act in conjunction that any thing may exist. For consider: If from thought you remove affection proceeding from some love or other, can you think? or if from affection you remove thought, can you be affected by any thing? or, what amounts to the same, if from thought you remove affection, can you speak? or if from affection you remove thought or understanding, can you do any thing? It is the same with charity and faith.

16. To illustrate this, let us take the comparison of a tree. A tree, in its first origin, is a seed, in which there is an effort to produce fruit. This effort being excited by heat, first produces a root, and from it a stem or stalk with branches and leaves, and lastly fruit: and thus the effort to fructify is brought into existence. From which it is plain, that the effort to produce fruit is perpetual in the whole of the progression, until it is brought into existence or effect; for if it were to cease, the faculty of vegetating would instantly perish. Now make the application. The tree is man. The effort to produce means, is, with man, from his will in his understanding, [as, with the tree it is in the seed:] the stem or stalk with its branches and leaves, are, in man, the means by which [the will proceeds into effect,] and are called truths of faith: fruits, which are the ultimate effects of the effort in a tree to fructify, are in man uses: in these his will comes into existence or effect. Hence it may be seen, that the will of producing uses, by means of the understanding, is perpetual through the whole progression, until it comes into existence. Respecting the will and the understanding, and their conjunction, see *THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM*, n. 43.

17. From what has now been said it is evident, that charity, so far as it is the affection of good or of use, produces faith, as the medium, by which it may exist or come into effect; consequently, that charity and faith, in operating uses, act in conjunction: also, that faith does not produce good or use from itself, but from charity; for faith is charity as to its means of operation. It is therefore a fallacy to suppose, that faith produces good as a tree does fruit. In this simile, the tree is not faith, but is the man altogether.

18. It is to be observed, that charity and faith form a one, as the will and understanding do; because charity belongs to the will, and faith to the understanding. In like manner, charity and faith form a one, as affection and thought do; because affection belongs to the will, and thought to the understanding. So again, charity and faith form a one, as goodness and truth do; because goodness has relation to affection, which belongs to the will, and truth has relation to thought, which belongs to the understanding. In a word, charity and faith constitute a one, like essence and form; for the essence of faith is charity, and the

form of charity is faith. Hence it is evident, that faith without charity is like a form without an essence, which is not anything; and that charity without faith is like an essence without a form, which likewise is not anything.

19. It is with charity and faith in man just as it is with the motion of the heart, which is called its systole and diastole, and the motion of the lungs, which is called respiration. There is also an entire correspondence of these with the will and understanding of man, and of course with charity and faith: for which reason the will and its affection are meant by the heart, when mentioned in the Word, and the understanding and its thought by the term soul, and also by spirit. Hence to yield up the soul is no longer to live; and to give up the spirit is no longer to respire. From which it follows that there cannot be any faith without charity, nor charity without faith; and that faith without charity is like respiration of the lungs without a heart, which cannot take place in any living thing, but only in an automaton; and that charity without faith is like a heart without lungs, in which case there can be no sense of life: consequently, that charity by faith accomplishes uses, as the heart by the lungs accomplishes actions. So great, indeed, is the similitude between the heart and charity, and between the lungs and faith, that in the spiritual world it is known by a person's breathing, what is the nature of his faith, and by his pulse, what is the nature of his charity. For angels and spirits, as well as men, live by the pulsation of the heart and by respiration: thence it is that they, as well as men in this world, feel, think, act, and speak.

20. Since charity is love towards our neighbour, what our neighbour is shall also be explained. Our neighbour, in a natural sense, is man, both considered in the aggregate, and as an individual. Man in the aggregate is the church, our country, and society: and man as an individual is our fellow-citizen, who in the Word is called our brother and companion. But our neighbour, in a spiritual sense, is good or goodness; and as goodness consists in usefulness, our neighbour, in a spiritual sense, is use.

That use is our spiritual neighbour, every one must acknowledge. For who loves a man merely as a person, and not rather for something in him, by virtue of which he is what he is? therefore he loves him for his quality, for that is the man. This quality which is loved is his usefulness, and is called goodness; wherefore this is our neighbour. As the Word in its bosom is spiritual, therefore, in its spiritual sense, this love of goodness is what is signified by loving our neighbour.

21. But it is one thing to love our neighbour from the goodness or usefulness that is in him to ourselves, and another thing to love our neighbour from the goodness or usefulness that is in ourselves to him. To love our neighbour from his goodness or

usefulness to ourselves, is what a bad man can do as well as a good man; but to love our neighbour from our own goodness or usefulness to him, is what none but a good man can do; for he loves goodness from goodness, or loves usefulness from the affection of usefulness. The difference between these is described by the Lord in Matthew v. 42, 43. We often hear it said, "I love such a one because he loves me, and does me good." But to love him for that reason only, is not to love him interiorly, unless he that so loves is principled in good, and thence loves the goodness of the other. The one is in charity; but the other is only in friendship, which is not charity.

He who loves his neighbour from charity, connects himself with the good that is in him; and not with his person, except so far and so long as he is in good. Such a man is spiritual, and loves his neighbour spiritually. But he who loves another only from friendship, connects himself with his person; and then he connects himself with the evil that is in him too. The latter after death cannot be separated, without great difficulty, from the person who is in evil: but the former can. Charity does this by faith; because faith is truth; and the man who is in charity examines and discovers, by means of truth, what ought to be beloved, and, in loving and conferring benefits, regards the quality of the other party's usefulness.

22. Love to the Lord is love properly so called, and love towards our neighbour is charity. There does not exist in man any love to the Lord, but in charity. In this the Lord conjoins himself with man.

Since faith in its essence is charity, it follows, that no one can have faith in the Lord except he be in charity. From this, by means of faith, there is a conjunction; by charity, a conjunction of the Lord with man; and by faith, a conjunction of man with the Lord. That the conjunction is reciprocal, may be seen in *THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM*, n. 102, 103, 104.

23. To say all in one word: In proportion as any one shuns evils as sins, and looks to the Lord, in the same proportion he is in charity, and therefore in the same proportion he is in faith. That in proportion as any one shuns evils as sins and looks to the Lord, in the same proportion he is in charity, may be seen in *THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM*, n. 67—73; also, n. 74—91; and that in the same proportion he has faith, n. 42—53. What charity is in a proper sense, may be seen in n. 114 of the same work.

24. From all that has thus far been said, it may appear, that saving faith, which is an internal acknowledgment of truth, cannot exist in any, but those who are in charity.

III.—THAT THE KNOWLEDGES OF WHAT IS TRUE AND GOOD ARE NOT KNOWLEDGES OF FAITH, BEFORE A MAN IS IN CHARITY; BUT THAT THEY FURNISH A STORE, OUT OF WHICH THE FAITH OF CHARITY MAY BE FORMED.

25. MAN has the affection of knowing from his earliest childhood. By it he learns many things which will be of use to him, and many things which will be of no use. When he grows up, by applying to some business or other, he imbibes and learns the things which relate to his business: this then becomes his use, with which he is affected. Thus begins the affection of use, which produces the affection of means, whereby he acquires his business, which is his use.

This progression takes place with every one in the world: because every one has some business, to the acquisition of which he proceeds, from a regard to use, or from use as his end and object, by the instrumentality of certain means, to the use itself, or use as the effect produced. Since, however, this use, together with the means of attaining it, is for the purposes of life in this world, the affection of it is natural.

26. Yet no man respects solely the uses conducive to the life of this world. He must also respect uses conducive to a life in heaven; for he is to enter into this life after his life in the world, and to live therein to eternity. Wherefore every one from his childhood procures for himself, from the Word, or from the doctrine of the church, or from preaching, knowledges of what is true and good, which are for the purposes of that life: and he deposits them in his natural memory; acquiring them in greater or less abundance, according to his connate affection of knowing, and according as this is increased by various excitements.

27. But all these knowledges, whatever may be their number and quality, only compose a store, out of which the faith of charity may be formed: and this faith is not formed, except in proportion as he shuns evils as sins. If he shuns evils as sins, then these knowledges become those of the faith which has in it spiritual life: but if he does not shun evils as sins, these knowledges are only knowledges, and do not become those of a faith which has in it any spiritual life.

28. This store or collection of knowledges is highly necessary, because without it faith cannot be formed. For knowledges of what is true and good enter faith as ingredients, and compose it. If there be none of these, faith does not exist, for a faith entirely empty and void has no existence. If they be few, a scanty and meagre faith is formed. If they be many, a rich and full faith is formed; and more so in proportion as they abound.

29. But it is well to be noted, that the knowledges which compose faith are knowledges of genuine truth and good, and by no

means knowledges of what is false. For faith is truth, as has been observed above, n. 5—11; and falsity, as being opposite to truth, destroys faith. Neither can charity exist where there are mere falsities; for, as was said above, n. 18, charity and faith form a one, just as goodness and truth form a one. Hence it also follows, that where there are no knowledges of genuine truth and good they make no faith; that a few form some faith; and that many make a faith which is enlightened according to their fulness. Such as is a man's faith originating in charity, such is his intelligence.

30. There are also many who have not an internal acknowledgment of truth, and yet have the faith of charity. They are such as have had respect to the Lord in their life, and from a principle of religion have avoided evils; but who have been kept from thinking of truths by cares and business in the world, and also from a want of truths in their teachers. Yet these interiorly, or in their spirit, are in the acknowledgment of truth, because they are in the affection of it; wherefore after death, when they become spirits, and are instructed by angels, they acknowledge truths and receive them with joy. But it is otherwise with those who in their life have not had respect unto the Lord, and have not avoided evils from a principle of religion. These interiorly, or in their spirit, are not in any affection of truth, and therefore not in any acknowledgment of it; wherefore after death, when they become spirits, and are instructed by angels, they are unwilling to acknowledge truths, and therefore do not receive them. For evil of life interiorly hates truths; but good of life interiorly loves truths.

31. The knowledges of what is good and true which precede faith, appear to some persons as though they were of faith; but yet they are not. Their thinking and saying that they believe, is no proof that they really do believe. Neither do such knowledges constitute faith; for they only consist in thinking that a thing is so, but have no connexion with any internal acknowledgment that the truths professed are truths. And the faith or belief that they are such, without knowing it, is a sort of persuasion remote from internal acknowledgment. But as soon as charity is implanted, then those knowledges become matters of faith; but no farther than there is charity in that faith. In the first state, before charity is perceived, faith appears to them to be in the first place, and charity in the second; but in the second state, when charity is perceived, faith stands in the second place, and charity in the first. The first state is called reformation; the second state is called regeneration. When a man is in this latter state, then wisdom increases in him daily; and good daily multiplies truths, and makes them fruitful. He is then like a tree which bears fruit, and in its fruit deposits seeds, from which new trees are produced, and at length a garden. Then he be-

comes truly a man, and after death an angel, in whom charity constitutes the life, and faith the form, which is beautiful according to the quality of the former : but his faith is then no longer called faith but intelligence.

From these considerations it may appear, that the all of faith is from charity, and nothing of it from itself ; also, that charity produces faith, and not faith charity. The knowledges of truth which precede, are just like the provision in a barn, which does not nourish a man, unless, having an appetite for food, he takes out the corn for use.

32. It shall also be explained, how faith is formed from charity. Every man has a natural mind and a spiritual mind ; a natural mind for the world, and a spiritual mind for heaven. Man as to his understanding is in both ; but not as to his will, before he shuns and turns away from evils as sins. When he does this, his spiritual mind is open also in respect to the will ; and then there flows thence into the natural mind spiritual heat from heaven ; which heat in its essence is charity, and gives life to the knowledges of truth and good which are therein, and out of them forms faith. The case herein is just as it is with a tree, which does not receive vegetative life, before heat flows from the sun, and joins itself with the light, as happens in the season of spring. There is moreover a full parallelism between the quickening of man with life and the vegetation of a tree, in this respect ; that the one is effected by the heat of this world, and the other by the heat of heaven : which is the reason why man is so often likened to a tree by the Lord.

33. From these few observations it may appear, that the knowledges of truth and good are not those of faith before a man is in charity, but that they furnish a store out of which the faith of charity may be formed. Knowledges of truth become truths in a regenerate man, as do likewise knowledges of good : for the knowledge of good is in the understanding, but the affection of good is in the will : and that which is in the understanding is called truth, and that which is in the will is called good.

IV.—A UNIVERSAL IDEA OF THE CHRISTIAN FAITH.

34. THE Christian faith in its universal idea, is this : “ That the Lord from eternity, who is Jehovah, came into the world to subdue the hells, and to glorify his Humanity ; that without this no mortal could be saved ; and that they are saved who believe in Him.”

35. This is called the Christian faith in its universal idea,

because it is the universal of faith, and the universal of faith is that which enters into the whole and every part of it, in general and in particular. Thus it is a universal of faith, that God is one in person and essence in whom there is a trinity; and that the Lord is that God. It is a universal of faith, that no mortal could have been saved, if the Lord had not come into the world. It is a universal of faith, that he came into the world to remove hell from man; and he removed it by combats against it, and by victories over it; thus he subdued it, and reduced it to order and under obedience to himself. It is also a universal of faith, that he came into the world to glorify the Humanity, which he took upon him in the world; that is, to unite it to the Divinity from which are all things: it is thus that, having subdued hell, he keeps it in order, and under obedience to himself, to eternity. As neither of these ends could have been effected except by temptations even unto the ultimate or last of all, which was his passion on the cross, therefore he endured that also. These are the universals of the Christian faith respecting the Lord.

36. The universal of the Christian faith on man's part is, to believe in the Lord; for by believing in him, a conjunction with him is effected, whereby is salvation. To believe in him is to save confidence that he will save: and because no one can have such confidence, but he who lives a good life, therefore this also is implied by believing in him.

37. Of these two universals of the Christian faith, the first, which relates to the Lord, is treated of, as to its particulars, in *THE DOCTRINE OF THE NEW JERUSALEM RESPECTING THE LORD*; and the Second, which relates to man, in *THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM*: wherefore there is no occasion to enter into any further explanation of them here.

V.—A UNIVERSAL IDEA OF THE FAITH GENERALLY PREVAILING.

38. THE faith generally prevailing, in its universal idea, is this; "That God the Father sent his Son to make satisfaction for the sins of mankind; and that by reason of this the Son's merit, he is moved to compassion, and saves those who believe this;" or, according to others, "those who believe this, and at the same time do good."

39. But that it may be seen more clearly what the nature of this faith is, I will state in order the several things which it supposes or implies.

The faith of the present day.

I. Supposes God the Father and God the Son to be two ; both from eternity.

II. It supposes that God the Son came into the world by the will of the Father, to make satisfaction for the sins of mankind ; who otherwise would have perished in eternal death by the divine justice, which they also call vindictive justice.

III. It supposes the Son to have made satisfaction by fulfilling the law, and by the passion of the cross.

IV. It supposes the Father to have been moved to compassion by these merits of the Son.

V. It supposes the Son's merit to be imputed to those who believe this.

VI. It supposes this to take place in an instant ; and that therefore it may do so, if not before, even at the point of death.

VII. It supposes somewhat of temptation, and then deliverance through that faith.

VIII. It supposes such as these, especially, to have trust and confidence.

IX. It supposes that such as these, especially, enjoy justification, the plenary grace of the Father for the Son's sake, the remission of all sins, and thereby salvation.

X. The more learned suppose, that there is present with persons thus justified an effort towards good which operates occultly, and does not manifestly move the will : others suppose a manifest operation : both by the Holy Ghost.

XI. Of those who confirm themselves in this notion, that no one can do good from himself, which is really good, and which is not meritorious, and that they are not under the yoke of the law, the majority omit the practice of good altogether, and do not think of evil and good of life. For they say within themselves, that good works do not save, neither does evil condemn ; because faith alone does all things.

XII. In general, they suppose the understanding ought to be kept in subjection to faith, calling that faith which is a belief of what is not understood.

40. But to examine and weigh these suppositions severally, to ascertain whether they be truths or not, is unnecessary : that point must appear clearly, from what has been said above, and also particularly from what is proved from the Word, and at the same time rationally confirmed, in *THE DOCTRINE OF LIFE FOR THE NEW JERUSALEM*, and in *THE DOCTRINE OF THE NEW JERUSALEM RESPECTING THE LORD*.

41. But yet that it may be seen, what is the nature of faith separated from charity, and what the nature of faith not separated from charity, I will communicate what I have heard from an angel of heaven. He told me that he had conversed with many of the Reformed, and had heard what the nature of their faith was : and he related what had passed between himself and one

who was in faith separated from charity, and another who was in faith not separated from charity; and what he had heard from both. He stated that he questioned them, and that they returned answers. As these conversations are adapted to throw light on the subject, I will here relate them.

42. The angel said that with him who was in faith separated from charity, he discoursed as follows:—

"Friend, who art thou?" He replied, "I am a Christian of the Reformed Church." "What is thy doctrine, and the religion thou derivest from it?" He replied, "It is faith." He said, "What is the nature of thy faith?" The other made answer, "My faith is, that God the Father sent his Son to make satisfaction for the sins of mankind: and that they are saved who believe this." He then asked him, "What more dost thou know respecting salvation?" To which he replied, "Salvation is obtained by that faith alone." He said further, "What dost thou know of redemption?" He answered, "It was effected by the passion of the cross, and the Son's merit is imputed through that faith." Again, "What dost thou know of regeneration?" He answered, "It is effected by faith." "What dost thou know of repentance and the remission of sins?" His reply was, "They are attained by that faith." "Tell me what thou knowest of love and charity?" His answer was, "They are that faith." "Tell me what thou knowest of good works?" He replied, "They are contained in that faith." "Tell me what thou thinkest of all the commandments in the Word?" He made answer, "They are included in that faith." Then he said, "What then, art thou to do nothing?" His answer was, "What can I do? I cannot do good, which is really good, from myself." He said, "Canst thou have faith from thyself?" His reply was, "I cannot." He said, "How then canst thou have faith?" He replied, "This I do not enquire into. I will have faith." At length he said, "Dost thou know any thing more respecting salvation?" His answer was, "What more should I know, when salvation is obtained by that faith alone?" Then the angel said, "Thou answerest like a musician who can sound but one note; I hear nothing but faith. If that is what thou knowest, and nothing more, thou knowest nothing. Depart hence and see thy companions." So he departed, and found them in a desert where there was no grass. He asked what was the reason of this: and was answered, "Because there is nothing of the church in them."

43. The angel's discourse with him who was in faith not separated from charity, was as follows:

"Friend, who art thou?" He answered, "I am a Christian of the Reformed Church." "What is thy doctrine and the religion thou derivest from it?" He replied, "Faith and Charity." He said, "Are these two?" The answer was, "They cannot be

separated." He said, "What is faith?" The other replied, "It is to believe what the Word teaches." He said, "What is charity?" The answer was, "It is to do what the Word teaches." He said, "Hast thou only believed these things, or hast thou also done them?" His answer was, "I have also done them."

The angel of heaven then looked at him, and said, "My friend, come along with me, and dwell with us."

VI.—THE NATURE OF FAITH SEPARATED FROM CHARITY.

44. That it may be seen what the nature of faith is, when separated from charity, I will shew it in its nakedness, as follows:

"That God the Father, being angry with mankind, rejected them from him, and out of justice resolved to avenge himself by their eternal damnation. And that he said to the Son, 'Descend; fulfil the law and take upon thyself the damnation destined for them: and then peradventure I shall be moved to compassion.' Wherefore he descended, and fulfilled the law, and suffered himself to be hanged on the cross, and cruelly put to death. Which being done, he returned to the Father, and said, 'I have taken upon myself the damnation of mankind; therefore now be thou merciful;' thus interceding for them. But he had for answer, 'For their own sakes I cannot; however, as I saw thee on the cross, and beheld thy blood, I am moved to compassion. Still I will not pardon them: I will only impute unto them thy merit; and that, only to those who acknowledge this. This shall be the faith by which they may be saved.'"

45. Such is that faith exhibited in its nakedness. Who that has any enlightened reason, does not see in it inconsistencies, which are contrary to the very Divine Essence? as, that God, who is love itself and mercy itself, could, out of anger and consequent vengeance, damn men, and devote them to hell? also, that he should desire to be moved to compassion by beholding the damnation transferred to his Son; and by a view of his sufferings upon the cross, and of his blood? Who that has any enlightened reason, does not see that one god could not say to another god, who was his equal, "I do not pardon them, but I impute to them thy merit?" as also, "Now let them live as they please; only let them believe this, and they shall be saved?" Not to mention other absurdities.

46. But the reason why these things are not seen, is, because they have induced a blind faith, and thereby have shut people's

eyes and stopped their ears. Shut people's eyes, and stopped their ears; that is, cause them not to think from any understanding; and then tell those who are impressed with any idea of life eternal whatever you will, and they will believe it: yea, though you should tell them, that God can be angry and breathe vengeance; that God can inflict eternal damnation upon any one; that God requires to be moved to compassion by his Son's blood; that he will impute and attribute that to man as a merit of his own, and will save him by his barely thinking so; as also, that one God could stipulate and enjoin such things to another god of one essence with himself; with any other extravagances of a similar kind. But do you open your eyes and unstop your ears; that is, think of the above notions from your understanding; and you will immediately see their utter disagreement with the truth.

47. Shut people's eyes, stop their ears, and cause them not to think from any understanding; then might you not induce them to believe, that God has given all his power to a man, that he might be as God upon earth? Might you not induce them to believe, that dead men ought to be invoked? that people ought to uncover their heads, and fall down upon their knees, before their images? and that their carcases, bones, and sepulchres, are sacred and ought to be venerated? But if you open your eyes, and unstop your ears; that is, if you think of these things from any understanding; will you not view them as enormities which human reason must abominate?

48. When these things, and the like, are received by a man whose understanding is shut up from a principle of religion, may not the temple in which he performs divine worship be then compared to a den or cavern under ground, where he does not know what the objects are which he sees? and may not his religion be compared to living in a house in which there are no windows? and his voice, when he worships, to inarticulate sound? With such a man an angel of heaven cannot discourse, because the one does not understand the language of the other.

VII.—THAT THEY WHO ARE IN FAITH SEPARATED FROM CHARITY, ARE REPRESENTED IN THE WORD BY THE PHILISTINES.

49. In the Word, by all the names of nations and people, as also of persons and places, are signified things relating to the church; the church itself by Israel and Judah, because it was established among them, and various religions by the nations and people round about them; the religions which accorded with the

true by the good nations, and the discordant religions by the wicked nations. There are two evil religions into which every church degenerates in process of time: the one consists in adulterating its good principles, and the other, in falsifying its truths. That religion which adulterates the goods of the church, derives its origin from the love of rule; and the other religion, which falsifies the truths of the church, derives its origin from the pride of self-derived intelligence. The religion which derives its origin from the love of power, is meant in the Word by Babylon; and the religion which derives its origin from the pride of self-derived intelligence, in the Word is meant by Philistæa. It is well known who they of Babylon are at this day; but it is not known who they of Philistæa are. They are of Philistæa who are in faith and not in charity.

50. That they are of Philistæa who are in faith and not in charity, may appear from various things which are said of them in the Word, when understood in the spiritual sense; as well from their disputes with the servants of Abraham and Isaac, as recorded in Gen. xxi. and xxii.; as from their wars with the children of Israel, related in the book of Judges, and in the books of Samuel and of Kings; for all the wars described in the Word, in the spiritual sense, involve and signify spiritual wars. And because this religion which consists in faith separated from charity, continually desires to invade the church, therefore the Philistines remained in the land of Canaan, and frequently infested the children of Israel.

51. Because the Philistines represented those who are in faith separated from charity, therefore they were called the *uncircumcised*. By the uncircumcised are meant those who are without spiritual love, and thence are only in natural love: spiritual love is charity. The reason why these are called the *uncircumcised*, is, because by the circumcised are meant they who are in spiritual love. That the Philistines are called the uncircumcised, may be seen 1 Sam. xvii. 27, 36; 2 Sam. ii. 20; and in other places.

52. That they who are in faith separated from charity, were represented by the Philistines, may appear, not only from their wars with the children of Israel, but also from many other things which are recorded of them in the Word: as from what happened to Dagon their idol; from the emerods and mice with which they were smitten and infested for placing the ark in the temple of their idol; and from other things which occurred at the same time, and are mentioned 1 Sam. chap. v. and vi.; so also from the history of Goliath, who was a Philistine, and was slain by David; as related 1 Sam. chap. xvii. For Dagon, their idol, was above like a man, and below like a fish; by which he represented their religion, which, by reason of faith, was as it were spiritual, but, from having no charity, was merely natural. By the emerods, or hæmorrhoids, with which they were smitten, were signified their

filthy loves. By the mice with which they were infested, was signified the devastation or destruction of the church by falsifications of the truth. And by Goliath who was slain by David, was represented their pride of self-derived intelligence.

53. That they who are in faith separated from charity were represented by the Philistines, appears also from the prophetic parts of the Word, where they are treated of: as from the following: In Jeremiah: "Against the Philistines:—Behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land and all that is therein; the city, and them that dwell therein; then the men shall cry, and all the inhabitants of the land shall howl:—Jehovah shall spoil all the Philistines" (xlvii. 1, 2, 4). Waters rising up out of the north are falsities from hell: which shall be an overflowing flood, and shall overflow the land and all that is therein, signifies, a devastation or destruction by them of all things belonging to the church: the city, and them that dwell therein, signifies, the devastation of all its doctrine: then the men shall cry, and all the inhabitants of the land shall howl, signifies, a want of all truth and goodness in the church: Jehovah shall spoil all the Philistines, signifies, their destruction. In Isaiah: "Rejoice not thou, whole Palestina, because the rod that smote thee is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent" (xiv. 29). Rejoice not thou, whole Palestina, or Philistæa, signifies, let not them who are in faith separated from charity rejoice that they still remain: for out of the serpent's root shall come forth a cockatrice, signifies, that from the pride of self-derived intelligence will proceed the destruction of all truth among them: and his fruit shall be a fiery flying serpent, signifies, reasonings from the falsity originating in evil, against the truths and goods of the church.

54. That by circumcision is represented purification from the evils of love merely natural, appears from these passages: "Circumcise yourselves to Jehovah, and take away the foreskins of your heart,—lest my fury come forth—because of the evil of your doings" (Jerem. iv. 4). "Circumcise the foreskin of your heart, and be no more stiff-necked" (Deut. x. 16). To circumcise the heart, or the foreskin of the heart, is to purify themselves from evils. Hence, on the contrary, by the uncircumcised are meant they who are not purified from the evils of love merely natural; consequently they who are not in charity. And because the unclean at heart are meant by the uncircumcised, it is said, "No stranger that is uncircumcised in heart, or uncircumcised in flesh, shall enter into my sanctuary" (Ezek. xlv. 9). "None that is uncircumcised shall eat the passover" (Exod. xii. 48). And that such are damned, is declared Ezek. xxviii. 10; xxxi. 18; xxxii. 19.

VIII.—THAT THEY WHO ARE IN FAITH SEPARATED FROM CHARITY, ARE MEANT BY THE DRAGON IN THE REVELATION.

55. It was said above, that every church in process of time declines into two common evil religions, one proceeding from the love of rule, and the other from the pride of man's own intelligence; and that the former religion is, in the Word, understood and described by Babylon, and the latter by Philistæa. Now inasmuch as the Apocalypse or Revelation treats of the state of the Christian church, especially that state which takes place at the end of it; therefore these two evil religions are therein treated of, both in general and in particular. The religion which is meant by Babylon, is described in chap. xvii. xviii. xix., and is the harlot sitting upon the scarlet beast: and the religion which is meant by Philistæa, is described in chap. xii. xiii., and is meant by the dragon, by the beast that rose out of the sea, and by the beast that rose out of the earth. That this religion is meant by the dragon and his two beasts, could not heretofore be known: the reason is, because the spiritual sense of the Word was not before opened, and hence the Apocalypse was not understood; and especially, because the religion of faith separated from charity was so prevalent in the christian world, that nobody could see that it was there described; for every evil religion blinds the eyes.

56. That the religion of faith separated from charity is meant and described in the Apocalypse by the dragon and his two beasts, has not only been told me from heaven, but also shewn me in the world of spirits which is under heaven. They who were in faith separated from charity, were seen by me assembled in a large company, like a great dragon with his tail extended towards heaven: and others of the same persuasion have been seen by me, separately, like dragons in appearance. For in that world such appearances take place from the correspondence which subsists between things spiritual and things natural. On account of their so appearing, the angels of heaven call them dragonists. But there are several kinds of them. Some of them constitute the head of the dragon, some his body, and some his tail. They who constitute his tail, are those who have falsified all the truths of the Word: wherefore it is said of the dragon in the Apocalypse, that with his tail he drew down the third part of the stars of heaven: by the stars of heaven are signified the knowledges of truth; and by the third part, all.

57. Since then by the dragon, in the Apocalypse, are meant *these* who are in faith separated from charity; and this hereto-

fore was not known, and was also hidden for want of a knowledge of the spiritual sense of the Word; therefore a general explanation shall here be given of what is said concerning the dragon, in chap. xii.

58. It is there written as follows: "And there appeared a great sign in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child, cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven: and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and cast them to the earth. And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God; that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the dragon: and the dragon fought and his angels, and prevailed not: neither was their place found any more in heaven.—And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And unto the woman were given two wings of a great eagle; that she might fly into the wilderness into her place, where she would be nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ."

59. The explanation thereof is as follows: "And there appeared a great sign in heaven," signifies, a revelation from the Lord respecting the future church, and respecting the reception of its doctrine, and those by whom it would be impugned. "A woman clothed with the sun, and the moon under her feet," signifies, the church which, from the Lord, is principled in love and in faith; "and upon her head a crown of twelve stars," signifies, wisdom and intelligence originating in divine truths. "And she being with child," signifies, the birth of doctrine: "cried, travailing in birth, and pained to be delivered," signifies, resistance from those who are in faith separated from charity. "And there appeared another wonder in heaven," signifies a further revelation. "And behold, a great red dragon," signifies,

faith separated from charity, which is called red from love merely natural: "having seven heads," signifies, the false understanding of the Word: "and ten horns," signifies, power in consequence of reception by many. "And seven crowns upon his heads," signifies, falsified truths of the Word. "And his tail drew a third part of the stars of heaven, and did cast them to the earth" signifies, the destruction of all the knowledges of truth. "And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born," signifies, their hatred of, and desire to destroy, the doctrine of the church at its birth. "And she brought forth a man child," signifies, doctrine: "who was to rule all nations with a rod of iron," signifies, that this doctrine, from the power of natural truth originating in spiritual truth, will be convincing. "And her child was caught up unto God and to his throne," signifies, the protection thereof by the Lord out of heaven.

"And the woman fled into the wilderness," signifies, the church while confined to a few: "where she hath a place prepared of God," signifies, its state while provision is making that its numbers may increase: "that they should feed her there a thousand two hundred and threescore days," signifies, until it grows to its appointed fulness.

"And there was war in heaven. Michael and his angels fought against the dragon; and the dragon fought, and his angels," signifies, the disagreement and combat of those who are in faith separated from charity against those who are in the doctrine of the church respecting the Lord and respecting the life of charity: "and prevailed not," signifies, that they fell: "neither was their place found in heaven any more," signifies, that they were cast down. "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child," signifies, the infestation of the church by those who are in faith separated from charity, on account of its doctrine. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place," signifies, circumspection while the church as yet is confined to a few: "where she would be nourished for a time, and times, and half a time, from the face of the serpent," signifies, until the church grows to its appointed fulness.

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood," signifies, their abundant reasonings, founded in falsities, with intent to destroy the church. "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth," signifies, that their reasonings, because they were founded in falsities, fell to the ground of themselves. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed,"

signifies their persevering hatred: "who keep the commandments of God, and have the testimony of Jesus Christ" signifies, against those who live a life of charity, and believe in the Lord.

60. The thirteenth chapter which follows next in the Apocalypse, treats of the dragon's two beasts: one of which was seen to rise out of the sea, and the other out of the earth: the former is treated of from verse the first to the tenth, and the latter from verse the eleventh to the eighteenth. That they are the dragon's beasts appears from verses second, fourth, and eleventh, of the same chapter. By the first beast is signified faith separated from charity, as to the confirmations in its favour drawn from the natural man: and by the other is signified faith separated from charity as to the confirmations in its favour drawn from the Word, which also are falsifications of truth. But I pass over the explanation of these passages, because they contain their argumentations, which it would be necessary to draw out at some length: I will only explain the concluding verse: "Let him that hath understanding count the number of the beast, for it is the number of a man; and his number is six hundred three score and six" (verse 18). "Let him that hath understanding count the number of the beast," signifies, let them who are in illumination inquire into the nature of the confirmations of that faith drawn from the Word: "for it is the number of a man," signifies, that its quality is that of self-derived intelligence: "and its number is six hundred three score and six," signifies, that all truth of the Word is falsified.

IX.—THAT THEY WHO ARE IN FAITH SEPARATED FROM CHARITY, ARE MEANT BY THE GOATS IN DANIEL AND IN MATTHEW.

61. That by the he-goat in Daniel (chap. viii.), and by the goats in Matthew (chap. xxv.) are meant those who are in faith separated from charity, may appear from this circumstance; that they are opposed, the former to the ram, and the latter to the sheep, mentioned in the same places. By the ram and the sheep are meant those who are in charity: for the Lord in the Word is called the shepherd; the church the sheep-fold; and the men of the church are called the flock in general, and sheep in particular. And since the sheep are they who are in charity, the goats are they who are not in charity.

62. That they who are in faith separated from charity, are

meant by goats, shall be shewn: I. From experience in the spiritual world: II. From the last judgment and those upon whom it was executed: III. From the description of the combat between the ram and the he-goat in Daniel: IV. And lastly, from the omission of charity by those of whom mention is made in Matthew.

63. *That they who are in faith separated from charity, are meant in the Word by the goats: shewn from experience in the spiritual world.* In the spiritual world there appear all the things which are seen in the natural world. There appear houses and palaces; there appear paradises and gardens, and in them all kinds of trees; there appear fields and ploughed lands; also plains and meadows; and likewise herds and flocks: all exactly resembling those which are seen upon our earth. Nor is there any difference between them, except that the latter are from a natural origin, and the former from a spiritual origin; wherefore the angels, who are spiritual, see these objects which are of a spiritual origin, just as men see the objects which are of a natural origin. All the things which appear in the spiritual world are correspondences; for they correspond to the affections of the angels and spirits. This is the reason why they who are in the affection of goodness and truth, and thence in wisdom and intelligence, dwell in magnificent palaces: about which there are paradises full of trees, which correspond; and these again are surrounded by fields and meadows, in which there repose flocks, which are appearances. But among those who are in evil affections the correspondences are opposite. These are either in the hells, where they are confined in workhouses which are without windows, but in which nevertheless there is light like an *ignis fatuus*; or they are in deserts, and live in huts, about which all things are barren, and where are serpents, dragons, owls, and many other objects, which correspond with their evils. Between heaven and hell there is an intermediate place, which is called the world of spirits: into this every man comes immediately after death; and there is here an intercourse of spirits with each other, similar to the intercourse of men with each other upon earth. All things which appear there also are correspondences. There appear there, likewise, gardens, groves, woods with trees and shrubs, as also fields flourishing and green; and at the same time various kinds of beasts, tame and wild; all according to correspondence with the affections of the spirits. There I have often seen sheep and goats, and likewise combats between them, similar to the combat which is described in Daniel, chap. viii. I have seen goats with horns bent forwards, and bent backwards; and I have seen them rush furiously upon the sheep. I have seen goats with two horns, with which they struck the sheep with great vehemence: and when I drew near to see what was the matter, I found spirits disputing with one another about faith and charity: from which

it was plain, that faith separated from charity was what appeared like a goat; and that charity from which proceeds faith was what appeared like a sheep. Inasmuch as I have seen such scenes frequently, it is given me to know for certain, that they who are in faith separated from charity, are they who are meant in the Word by the goats.

64. II. *That they who are in faith separated from Charity, are meant in the Word by the Goats, appears from the last Judgment, and those upon whom it was executed.* The last judgment was executed upon no others, but such as in externals were moral, and in internals not spiritual, or but little spiritual. They who, as well in externals as in internals, were evil, were cast into hell long before the last judgment: and they who in externals and at the same time in internals were spiritual, were taken up into heaven long before the last judgment. For judgment was not executed upon those who were in heaven, nor upon those who were in hell; but upon those who were in the midst between heaven and hell, and there made to themselves what seems like heaven. That the last judgment was executed upon them, and no others, may be seen in the small tract on the LAST JUDGMENT, n. 59 and 70; and in the CONTINUATION RESPECTING THE LAST JUDGMENT: particularly in what there relates to the Reformed. At that time, they who were in faith separated from charity, not only in doctrine, but also in life, were cast into hell; and they who were in the same faith as to doctrine only, but yet were in charity as to life, were taken up into heaven. From which it was evident, that no others are meant by the goats and the sheep mentioned by the Lord in Matthew (chap. xxv.), where he speaks of the last judgment.

65. III. *That they who are in Faith separated from Charity, are meant in the Word by the Goats, appears from the description of the combat between the Ram and the He-goat in Daniel.* All the book of Daniel treats in a spiritual sense of subjects relating to heaven and the church; as does every other part of the Sacred Scripture; which is shewn in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE: consequently this must be the case, in regard to what is said in Daniel respecting the combat of the ram and the he-goat; which is as follows: "I saw in a vision—a ram, which had two horns,—and the higher came up last: I saw the ram pushing westward, and northward, and southward;—and became great. And a he-goat came from the west on the face of the whole earth,—and had a notable horn between his eyes. And he came to the ram,—and ran unto him in the fury of his power,—and brake his two horns,—cast him to the ground, and stamped upon him. But the great horn of the he-goat was broken: and for it came up four notable ones.—And out of one of them came forth a little horn, which waxed exceeding great toward the south, and toward the east,

and toward what was pleasant—even to the host of heaven : and it cast down of the host, and of the stars, to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host, and from him the daily sacrifice was taken away, and the places of his sanctuary were cast down,—and it cast down the truth to the ground. Then I heard one saint saying, —How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said, Until the evening and the morning; then shall the sanctuary be cleansed ” (chap. viii. 2—14).

66. That this vision foretells future states of the church, appears manifest : for it is said that the daily sacrifice was taken away from the Prince of the host, the habitation of his sanctuary cast down, and that the he-goat cast down the truth to the ground ; also, that the saint said, How long shall be the vision, the daily sacrifice, and the transgression of desolation, to give the sanctuary and the host to be trodden under foot? and that it was until the evening and the morning, when the sanctuary will be cleansed. By evening is meant the end of the church, when there will be a new one. The same is meant afterwards in that chapter by the kings of Media and Persia, as by the ram ; and the same by the king of Greece, as by the goat. For the names of kingdoms, nations, and peoples, as also of persons and places, in the Word, signify things belonging to heaven and the church.

67. The explanation thereof is this : “ The ram which had the two horns, of which the higher came up last,” signifies, those who are in faith originating in charity : “ his pushing westward, and northward, and southward,” signifies, the dispersion of evil and falsity : “ his becoming great,” signifies, increase. “ The he-goat which came from the west over the face of the whole earth,” signifies, those who are in faith separated from charity, and the invasion of the church by them ; the west denotes the evil of the natural man : “ the notable horn between his eyes,” signifies, self-derived intelligence : “ his running at the ram with the fury of his power,” signifies, that he vehemently impugned charity and its faith : “ his breaking his two horns, throwing him to the ground, and stamping upon him,” signifies, that he entirely dispersed both charity and faith ; for he who disperses one disperses the other also, because they form a one. “ The great horn of the he-goat being broken,” signifies, the non-appearance of self-derived intelligence : “ the coming up of four horns in the place of it,” signifies, applications of the literal sense of the Word in confirmation : “ the coming forth of a little horn out of one of them,” signifies, reasoning that no one can fulfil the law, and do good, of himself : “ the growing of that horn toward the south, and toward the east,

and toward what was pleasant," signifies, insurrection thereby against all things of the church: "unto the host of heaven; and he cast down of the host and of the stars to the ground, and stamped upon them," signifies, destruction thus effected of all the knowledges of good and truth, which belonged to charity and faith. "That he magnified himself to the Prince of the host, and from him was taken away the daily sacrifice, and the place of his sanctuary," signifies, that thus he desolated all things belonging to the worship of the Lord, and to his church: "his casting the truth to the ground," signifies, that he falsified the truths of the Word. "By evening and morning, when the sanctuary will be cleansed," is signified the end of that church and the beginning of a new one.

68. IV. That they who are in faith separated from charity, are meant by the goats, appears from the omission of charity by them in Matthew. That no others are meant by the goats and the sheep in Matthew (chap. xxv. 31—46) than they who are meant by the he-goat and the ram in Daniel, is plain from this circumstance, that unto the sheep are enumerated the works of charity, and it is said, that they did them; and that unto the goats are enumerated the same works of charity, and it is said that they did them not: and that the latter were therefore condemned. For with those who are in faith separated from charity, there is an omission of works, in consequence of their denying that there is anything of salvation and of the church in them: and when charity, which consists in works, is thus removed, faith also falls to the ground, because faith originates in charity. And when there is no charity and faith, damnation ensues. If all the wicked had been meant there by the goats, the works of charity which they did not do would not have been enumerated, but the evils which they did do. The same is also meant by the goats in Zechariah: "Mine anger was kindled against the shepherds, and I punished the goats" (x. 3). And in Ezekiel: "Behold, I judge between cattle and cattle, between the rams and the he-goats. Is it a small thing for you to have eaten up the good pasture, but ye must tread down with your feet the residue of the pastures?—Ye have pushed all the diseased with your horns, till ye have scattered them abroad: therefore will I save my flock, and they shall no more be a prey" (xxxiv. 17, 18, 21, 22).

X.—THAT FAITH SEPARATED FROM CHARITY IS DESTRUCTIVE OF THE CHURCH, AND OF ALL THINGS BELONGING TO IT.

69. Faith separated from charity is no faith, because charity is the life of faith, is its soul, and is its essence. And where there is no faith because there is no charity, there is no church. For which reason the Lord says, "When the Son of Man cometh, shall he find faith on the earth?" (Luke xviii. 8.)

70. I have sometimes heard the goats and the sheep disputing upon this point, Whether they who have confirmed themselves in faith separated from charity, are in possession of any truth: and as the former declared they were in possession of much truth, the matter was examined into. They were questioned, Whether they knew what love is? what charity is? and what good is? And because these were what they had separated, they could not but make answer that they did not know. They were asked, "What is sin? what is repentance? and what is the remission of sins?" And because they answered, That they who are justified by faith, have their sins remitted, so that they no longer appear; they were told, that this is not the truth. Being asked, "What is regeneration?" they replied, "That it is either baptism, or the remission of sins through faith." But they were told, that that is not the truth. When they were asked, "What the spiritual man is?" they replied, "He is one who is justified by the faith which we profess." But they were told that this is not the truth. They were questioned about redemption, about the Lord's union with the Father, and about the unity of God: and they gave answers, which were not truths. Not to mention other particulars. After these questions and replies a conclusion was formed upon the matter in debate, which was, That they who have confirmed themselves in faith separated from charity, have not any truth.

71. That this is the case, cannot be credited by them when in the world; because they who are in falsities, see no other than that falsities are truths; and think it is of no great consequence to know any thing more than the particulars of their own faith. Their faith, also, has nothing to do with understanding, being separated from it; for it is a blind faith; and therefore they make no inquiries. This likewise is a subject which can only be inquired into, so as to be seen from the Word, by means of an illumination of the understanding: wherefore the truths which are in the Word they convert into falsities, thinking of faith when they see mention made of love,

repentance, remission of sins, and many other things which relate to a man's actions.

72. But it is to be well observed, that this is the character and quality of those who have confirmed themselves in faith alone, both in doctrine and life; but not of those who, although they have heard and believed that faith alone confers salvation, have nevertheless shunned evils as sins.

INDEX.

[THE LETTERS PREFIXED TO EACH WORD, VIZ., "S," "LO.," "F.," "LI.," ARE TO REPRESENT THE SEVERAL TREATISES, SCRIPTURE, LORD, FAITH AND LIFE. THE FIGURES REFER TO PARAGRAPHS NOT TO PAGES.]

A. In the third heaven they make great use of the vowel *a*, S. 90.

AARON represented the priestly office of the Lord, S. 71. The priesthood of Aaron, and his garments of holiness, were correspondences, S. 20.

ABADDON, S. 13.

ABRAHAM represents the Lord as to His divine celestial, S. 71. Sacrificial worship existed before the days of Abraham, *shewn* S. 101. Why Abraham was commanded to go into the land of Canaan, S. 102.

ABUSE of communication with the societies of heaven by spirits in reading over particular passages in the literal sense of the Word, S. 64.

ABYSSINIA. African spirits from Abyssinia, S. 108.

ACKNOWLEDGMENT. Whence arises acknowledgment which is called faith, S. 58.

ACKNOWLEDGMENT (It is the) and thought that there is One Only God that conjoin man with the Lord and heaven, and not mere speech, Lo. 57.

ACKNOWLEDGMENT of truth is faith in its genuine sense, Li. 36.

ACQUIRE (To). Who those are who collect for themselves doctrine from the literal sense of the Word, S. 59.

ACTION (To) from freedom according to reason, is to act from oneself, Li. 101. But since freedom and reason are with man from the Lord, he does not act from himself, but as from himself, Li. 101. Man has no active power in those things which concern his salvation, but still he has a power of reacting as from himself, Li. 107.

ADULTERY. In a natural sense, by committing adultery is also understood to act obscenely, to discourse lasciviously, and to think filthily; but

in a spiritual sense, is meant to adulterate the goods of the Word, and to falsify its truths; and in a supreme sense, by committing adultery is meant to deny the Lord's divinity and to profane the Word, Li. 74. Adultery is so great an evil that it may be called essentially diabolical, Li. 74. Whosoever is principled in natural adultery, is also in spiritual adultery, and *vice versa*, Li. 74. So far as any one shuns adulteries of every kind as sins, so far he loves chastity, Li. 74—79.

AFFECTION. Perception comes from affection, S. 58.

AFFECTION which is of the will, produces nothing of itself except by means of thought, which is of the understanding, and contrariwise; they must act in conjunction that anything may exist, F. 15. If from affection you remove thought, you cannot be affected by anything, F. 15. The affection of good produces the affection of truth, F. 13. The affection of use, produces the affection of means, F. 14. Man has the affection of knowing from his earliest childhood, F. 25.

AFRICA. From what sources religious knowledge was propagated into the kingdoms of Africa, S. 117.

AGE. The four ages of the world signify the four states of the Church, S. 117.

AIR (The) being darkened, Apoc. ix. 2, signifies the light of truth made darkness, S. 13.

ALPHA. The Lord is said to be the Alpha and the Omega, because God was from the beginning a man in first principles, but not in ultimates; but after He assumed the humanity in the world, He also became a man in ultimates, Lo. 36.

ALTAR (The golden) for incense, sig-

nified the holy things of heaven and the church, S. 46.

AMEN. In the Hebrew language, truth and faith are expressed by one and the same word, namely, Amuna, or Amen, F. 6.

AMMON. The sons of Ammon signify the adulteration of truth, S. 18.

ANCIENTS (The) amongst whom in heaven the Word written by mere correspondences is still preserved, S. 102.

ANCIENTS (The), instead of faith used the word truth, F. 6.

ANGELS as well as men, live from the heart by respiration, F. 19. They feel, think, act, and speak, as well as men, in this world, F. 19. The angels utterly reject the tenet, that the understanding ought to be kept in subjection to faith, F. 4. The wisdom of the angels consists solely in this, that they see and comprehend what they think, F. 4. Conversation of an angel with a spirit who was in faith separated from charity, and with one who was in faith not separated from charity, F. 42, 43.

ANGELS are men like men in this our world, S. 70, 100. Similar things exist amongst them that exist here amongst men; they have divine worship amongst them, and have preaching in their temples, likewise writings and books, and also the Holy Scriptures or Word, S. 70. The angels of the celestial kingdom of the Lord, are in that divine sphere which proceeds from the Lord that is called celestial; the angels of the Lord's spiritual kingdom are in that divine sphere which proceeds from the Lord that is called spiritual, S. 6. The angels of the celestial kingdom are in the good of love from the Lord; and the angels of the spiritual kingdom are in the truths of wisdom from the Lord, S. 6. The spiritual angels are in the spiritual sense of the Word, and the celestial angels in its celestial sense, S. 64. In what manner the spiritual angels draw forth their sense, and the celestial angels theirs, from the natural sense, in which the Word is with men, S. 67. By an angel, in the Word, is signified divine truth, whence intelligence is derived, S. 43.

ANGER is predicated of good, and in the opposite sense, of evil, S. 84. If, in the Word, anger is attributed to God, it is owing to appearance only, S. 94.

ANGER (By a day of) is meant the coming of the Lord to judgment, Lo. 5.

ANOINTED. Why the Lord is called the Anointed, Lo. 42.

APOCALYPSE (The) treats of the state

of the Christian church, especially what that is at its end, F. 55.

APOLLYON, S. 13.

APPEARANCES (The) of truth, are truths clothed, S. 91. They may be taken for naked truths, and such appearances when they are confirmed become falsities, S. 91.

ARABIA. The science of correspondences was known and much cultivated in Arabia, S. 21.

ARCANA (Many) relating to the Lord's glorification are contained in the rituals of the Israelitish Church, as in its sabbaths and feasts, and in the priesthood of Aaron and the Levites, Lo. 14.

ARISTOTLE, S. 115.

ARK (The). Why the ark was called "Jehovah-There," Li. 55, *ill.* 59.

ARRANGEMENT of societies in heaven, S. 107.

ARTIFICER. Illustration of the love of good for truth, by application to the case of an artificer, Li. 39.

AS FROM HIMSELF. Man ought to do good from himself, but by the Lord's power, which he should implore, and this is to do good as from himself, Li. 104.

ASHDOD, S. 23.

ASIA. The science of correspondences was known and much cultivated in many kingdoms of Asia, S. 21.

ASK (To). Whatsoever a man asks, not from himself, but from the Lord, that is granted him, S. 51.

ASSYRIA signifies reasoning, S. 79. The science of correspondences was known and much cultivated in Assyria, S. 21.

ATHANASIAN CREED (Doctrine of the) in regard to the Trinity, Li. 3.

ATHANASIAN CREED. All the contents of the Athanasian Creed are agreeable to the truth, provided a trinity of *person* be understood instead of a trinity of *persons*, Lo. 58. This Creed transcribed, Lo. 56, 59.

ATTRIBUTES (The divine) are justice, love, mercy, and goodness, Lo. 18. Redemption and salvation constitute the attribute proper to the Lord's Humanity, which is called merit and righteousness, Lo. 34.

ATTRIBUTES (The divine) have been considered by the nations as so many separate gods, governed by one supreme Deity, S. 117.

AUTOMATON. If man does not combat as from himself against evils, he is like an automaton, Li. 96.

AVERSION. It is not possible for any one to shun evils as sins, so as to hold

them inwardly in aversion, except by combats against them, Li. 92—100.

AWAKE (To) signifies the life of man after death which is spiritual, S. 17.

BABYLON. The Church, not long after its first establishment, was turned into Babylon, Lo. 65.

BABYLON. The religion which takes its origin from the love of rule, is meant in the Word by Babylon, F. 49.

BABYLON signifies the profanation of good, Li. 79. By Babylon are meant those who arrogate to themselves the divine power of the Lord, and profane the Word by adulterating and falsifying it, Li. 79.

BALAAM, who was from the land of Syria, prophesied concerning the Lord, *shevn* S. 101.

BALANCES (A pair of), Apoc. vi. 5, signifies the estimation of truth so small as scarce to be of any amount, S. 12.

BALD. Why it was a great disgrace for any one to appear bald, S. 35. In the spiritual world, all who despise the Word and falsify its literal sense, appear bald, S. 35. Baldness, when spoken of Elisha, signifies the Word without its ultimate sense, S. 35.

BAPTIZE (To) with the Holy Spirit and with fire, is to regenerate by the Divine Truth, which is of faith, and by the Divine Good, which is of love, Lo. 51. The reason why the Lord enjoined the disciples to baptize in the name of the Father, of the Son, and of the Holy Spirit, was, because there is in the Lord a trine or threefold nature, Lo. 46.

BAPTISM (By) is signified spiritual washing, which is a washing from sins, and is called regeneration, Lo. 18.

BASIS. The literal sense of the Word is the basis of its spiritual and celestial senses, S. 27—36.

BATTLE. By a day of battle is understood the coming of the Lord to judgment, Lo. 5, 14.

BEAR (To) the iniquities of us all, and to take away sins, Lo. 15, and following. See *Iniquities* and *Sins*.

BEARD (The) signifies the ultimate of truth, S. 35.

BEAST (By the) Apoc. ix. 19, are meant the Roman Catholics, S. 25.

BEAST. The ground of distinction between man and beast, Li. 15.

BEASTS (The two). The religion which is understood by Philistea, is represented in the Word by the dragon and the two beasts, F. 55, 56. See *Philistea*.

BEATING OF THE HEART. In the spiritual world it is known by the beating of a person's heart, what is the nature of his charity, F. 19. There is an entire correspondence between the beating of the heart and the will of man, F. 19.

BEGINNING. Why the Lord is called the Beginning and the End, Lo. 36.

BELIEVE (To). It is necessary to believe in the Lord, who is both the Father and the Son, Lo. 32. What it is to believe a thing to be true, and not to see it, F. 4. Why to believe in the Lord is to have confidence that He will save, and also to live a good life, F. 36. In the Lord is not only to think that He is, but also to do His words, as He elsewhere teaches, Li. 48.

BENEFITS of charity, Li. 114.

BETRAYED. The Lord's being betrayed by Judas, signified that He was betrayed by the Jewish nation, who at that time were the depositories of the Word, Lo. 16.

BIRTH. Evils inwardly concealed in man from birth, Li. 68, 69.

BLASPHEME. By bearing false witness, is meant in the supreme sense, to blaspheme the Lord and the Word, Li. 87.

BLASPHEMY against the Holy Spirit is blasphemy against the divinity of the Lord;—against the Son of Man, is to contradict the Word, by giving it a wrong interpretation, Lo. 50.

BLIND (The) who received sight signified that they who were in ignorance of the truth should receive understanding, S. 17.

BLIND (To). Nothing blinds man but his own selfhood and the confirmation of what is false, S. 60.

BLOOD (John vi. 53) signifies the good of faith from the Lord, Lo. 27. By blood (John i. 13) are signified falsifications of the Word, and confirmations of what is false by the Word, Lo. 18 (end).

BLUE signifies truth from a celestial origin, S. 46.

BODY. When the Lord rose again, His body was now no longer a material, but a divine substantial body, Lo. 35.

BORN OF GOD (Those who are), John i. 13, are such as are regenerated by the Lord, Lo. 18 (end).

BORN (The) of the will of the flesh, and of the will of man, are such as will and act, and think and speak, from their selfhood, Li. 17. Those who are born of God are such as will and

act, and think and speak from the Lord, Li. 17.

Bow (A) signifies the doctrine of charity and faith combating against false principles, S. 12, 79.

BRANCHES (The), of a tree signify the truths of faith, F. 16.

BRASS signifies good, S. 84.

BREAD. Comparison of bread and wine, in regard to the love of good for truth, Li. 40.

BREAST (The). Christians among whom the Word is read, constitute the breast of the Grand Man, S. 105.

BREASTPLATE (The) signifies divine truth from divine good, S. 44.

BREASTPLATES (The) of the scorpions, Apoc. ix. 9, signify argumentations grounded in fallacies, by which they fight, S. 13.

BRIDEGROOM (The) signifies the Lord, S. 17. The Lord is the bridegroom and the Church is the bride, S. 87.

BROTHER is predicated of good, and in the opposite sense of evil, S. 84.

BURIED. The Lord's being buried signified the rejection of the residue of the humanity taken from the mother, Lo. 16.

BURNT-OFFERINGS (The) of the Israelitish Church contain many arcana relating to the Lord's glorification, Lo. 14.

BURNT-OFFERINGS were correspondences, S. 20.

CALF (A) signifies natural affection, S. 18. Calves signify the lowest things of the natural man, S. 23.

CALL FORTH (To). Whilst man is reading the Word, spiritual angels extract and call forth its spiritual contents, and the celestial angels its celestial contents, S. 65. Examples, S. 67.

CANAAN. The science of correspondences was known and much cultivated in the land of Canaan, S. 21. The land of Canaan signifies the Church itself, S. 71.

CANDLESTICK (The) of the tabernacle signifies the holy things of heaven and the church, S. 46.

CAUSE (The) is called the mediate end, Li. 14. Causes are in the spiritual kingdom, S. 67. See *Ends*.

CEDAR signifies good and truth rational, S. 18, 23.

CELESTIAL. Whatsoever proceeds from the divine love of the Lord is called celestial, and is divine good, S. 6.

CENTRE. In the heavens, in the centre, where the Christians are situated who

are in possession of the Word, is the greatest light, S. 106.

CEREMONIES (The) of the ancient church consisted of correspondences, S. 20.

CHALDEA. The science of correspondences was known and cultivated in Chaldea, S. 21. Chaldea signifies the profanation of truth, Li. 79.

CHARIOT (A) denotes doctrine from the understanding, Li. 30.

CHARITY (Christian) consists in a man's performing faithfully the duties of his calling, Li. 114.

CHARITY is love towards our neighbour, F. 20. Charity in its origin is the affection of good, F. 13. The progression of charity from its origin to its end, which is action, F. 13. Charity embodies itself in works, F. 68. Charity is the life of faith, it is its soul, and it is its essence, F. 69. Charity by faith accomplishes uses, as the heart by the lungs accomplishes actions, F. 19. By charity, there is conjunction of the Lord with man, and by faith, a conjunction of man with the Lord, F. 22.

CHASTITY. So far as any one shuns adulteries of every kind as sine, so far he loves chastity, Li. 74—79. The chastity of marriage and the lasciviousness of adultery are two opposites, Li. 75. The chastity of marriage abides only with those who shun the lasciviousness of adultery as sin, Li. 76. It is impossible for any one to know what the chastity of marriage is, unless he shuns the lasciviousness of adultery as sin, Li. 76. The chastity of marriage makes heaven with man, Li. 76.

CHERUBS signify the guards of the interiors of the Word, S. 46. They signify a guard to provide that the Lord, heaven, and divine truth, which constitute the internal of the Word, may not be approached immediately, but by the mediation of ultimates, S. 97. It is from this signification that the Lord spake with Moses from between the cherubs, S. 97.

CHILDREN signify innocence and charity, S. 23;—they signify the innocence of wisdom, S. 26.

CHILDREN OF GOD (By the), John i. 12, are meant those who believe in the Lord, Lo. 18.

CHRISTIAN. Whence Christians have acknowledged three divine persons, and thus as it were three gods, Lo. 55. The end of the first Christian Church, Lo. 62.

CHRISTIAN. How it may be concluded whether a man be a Christian or

not, Li. 77. None but a Christian can shun evils as sins; a wicked person may shun them as being hurtful, Li. 111.

CHRISTIANS (Simplicity of) in the primitive Church, S. 24.

CHURCH (The) exists from the Word; and with man the quality of the Church is according to his understanding of the Word, S. 76—79. It is not merely the Word which constitutes the Church, but the right understanding of it, S. 76, 79. It is by faith and love, and according to them that the Church exists, S. 77. The Church is properly in man; the Church out of him, is the Church with many others with whom the Church is, S. 78. All the Churches which were before the Lord's advent were representative churches, S. 99, 20; and could not see divine truth but as it were in the shade, S. 99. See *State*. There is no possibility of conjunction with heaven, unless there be, in some part or other of the earth, a Church which is in possession of the Word, and is thus acquainted with the Lord, S. 104. It is enough that there be a Church which is in possession of the Word, although it may consist of very few persons, S. 104.

CHURCH (The) exists as such only from the Lord, Lo. 55. Why the Christian Church is called the Church militant, Li. 98.

CICERO, S. 115.

CIRCUMCISED (By the), are meant in the Word, those who are in spiritual love, F. 51, 54.

CIRCUMCISION (By), is represented purification from the evils of love merely natural, F. 54.

CITIZEN. By civil good, and according to it, man is a citizen in the natural world, but by spiritual good, and according to it he is a citizen in the spiritual world, Li. 12. See *Good*.

CITY signifies doctrine; and the holy city, the doctrine of divine truth from the Lord, Lo. 64. Cities are represented in heaven when the angels converse on matters of doctrine, Lo. 64 (*note*).

CIVIL. The man who is principled in spiritual good, is a moral man, and also a civil man, whereas the man who is not principled in spiritual good, appears as if he were a moral and civil man, but still he is not so in reality, Li. 13, 14. Civil good, with a man who is principled in spiritual good, is ultimate spiritual good, Li. 14. See *Good*.

CLOUD. The concupiscences of evil are as a black cloud beneath the spiritual mind, Li. 86.

CLOUDS signify the literal sense of the Word, S. 14, 48, 112. The clouds of heaven signify the Word in the sense of the letter, S. 49.

COLUMN with degrees, S. 38.

COMBAT (To). Man ought to combat against evils as from himself, Li. 100—107. He who combats, acts from an interior principle, and in opposition to that concupiscence which constitutes the root of the evil, Li. 94. The man who fights against evils, must needs combat as from himself; otherwise he does not fight, Li. 96. Still the Lord alone fights in man against evils, and it only appears to man as if he fought from himself, Li. 96.

COMFORTER. When the Lord speaks of the Comforter and the Holy Spirit, it is of Himself that He speaks, *shewn* Lo. 51.

COMING. Cause of the Lord's coming, Lo. 12—14. Had the Lord not come, no one could have been reformed and regenerated, nor, of course, saved, Lo. 17, 18. The Lord is called the Son of Man when His coming is treated of, Lo. 22, 23, 26. By the coming of the Son of Man in the clouds of heaven with glory, is signified the opening of the Word, with a manifestation that it treats of the Lord alone, Lo. 26.

COMING (The), of the Son of Man in the clouds of heaven, with power and glory, signifies the presence of the Lord in the Word, and revelation, S. 14. The coming of the Lord was at a time when there was no longer any goodness and truth remaining in the Church, S. 14.

COMMUNICATION. Man has communication with heaven by means of the Word, S. 113.

COMPANION is predicated of truth, and in the opposite sense of what is false, S. 84.

COMPARISON concerning the Word, S. 96; without its literal sense, S. 33; of the calling forth of its spiritual and celestial contents, S. 66.

COMPREHEND (To). Spiritual truths are as capable of being comprehended as natural truths, F. 3.

CONCUPISCENCE. The concupiscences of evil which form the interiors of man from his birth, are not removed except by the Lord alone, Li. 110. Why man of himself does not operate upon concupiscences to the removal of them, but encloses them more and more closely, Li. 110. The concupiscences of evil close up the interiors of the natural mind on the part of the will, Li. 86. There are

innumerable concupiscences inherent in every evil, Li. 112. Concupiscence constitutes the root of evil, Li. 94. All concupiscence remains with man after death, Li. 63.

CONDEMNATION. To live in evil, and to confirm falsities, so as to destroy genuine truths, this it is which causes condemnation, S. 92. He who has destroyed genuine truth, incurs condemnation, S. 94. (The) of the Lord, by the chief priests and elders, signified that the whole Jewish Church treated in a similar manner the Word, Lo. 16.

CONFIRM (To). A false sentiment may be as easily confirmed as a true one, and sometimes more strongly, F. 11. When a man has confirmed himself in what is false, he is as if he had sworn to maintain it, S. 92. Wisdom consists in seeing whether a thing be true before it is confirmed, but not in confirming whatever one pleases, S. 91. Why it is hurtful to confirm the appearances of truth that occur in the Word, so as to destroy the genuine truth, which lies within, S. 96. To live in evil, and to confirm falsities, so as to destroy genuine truths, this it is which causes condemnation, S. 92.

CONJOIN (To). It is acknowledgment and thought that conjoin men with the Lord and heaven, and not mere speech, Lo. 57.

CONJUNCTION (The), of the Lord and of man is reciprocal, F. 22. By charity, there is conjunction of the Lord with man, and by faith, a conjunction of man with the Lord, F. 22.

CONJUNCTION. Why there is conjunction with the Lord by means of the Word, S. 62. This conjunction is by the literal sense of the Word, S. 62 and following. This conjunction is not apparent to man, but is wrought in the affection and perception of truth, and thus in the love and faith of Divine Truth in him, S. 62.

CONJUNCTION of heaven with man, Li. 3. Conjunction of good with truth, Li. 32. The conjunction of good and truth is called the celestial marriage, and the conjunction of evil and falsity is called the infernal marriage, Li. 33. The conjunction of the Lord with man, and of man with the Lord, is effected by the Law of the Ten Commandments, Li. 57.

CONSOCIATION. Why by the literal sense of the Word man has consociation with the angels, S. 62 and following.

CONSONANTS. Why in the third

heaven they do not express any consonants roughly, but softly, S. 90.

CONSUMMATION (By the) of the age, is signified the last time of the Church, Lo. 26.

CONTEMPT OF THE WORD, whence it proceeds, and with whom it is, S. 1.

CONTINENT. The literal sense of the Word is the continent of its spiritual and celestial senses, S. 27—36.

CONTRADICTION. There is not a single contradiction in the Word, if it be viewed in its own spiritual light, S. 51.

COPY (A), of the Word, written by angels under the Lord's inspiration, is kept by every considerable society in a sacred repository appointed for that purpose, to preserve it from any alteration in any of its points or marks, S. 72.

CORDS (The) and snares of death (Psalm xviii. 5, 6) signify temptations, Lo. 14.

CORRESPONDENCES (What) are, S. 20—24. To this day they have remained unknown, S. 20. The science of correspondences amongst the ancients was the chief of sciences, S. 20. It was not only known, but also much cultivated in many kingdoms of Asia, S. 21. It has been gradually lost, and among the Israelitish and Jewish people entirely obliterated, S. 22. Why this science was not discovered to later ages, S. 24. The Lord spoke by correspondences, S. 20. The spiritual sense of the Word cannot possibly be known, but by the science of correspondences, S. 9. No one can come into the spiritual sense of the Word by means of correspondences, unless he be first in genuine truths, derived from doctrine, S. 56. All things that appear on the face of the earth have correspondence, S. 23.

CORRESPONDENCES. All the things which appear in the spiritual world are correspondences, for they correspond to the affections of the angels and spirits, F. 63. Correspondence of the heart and lungs with the will and understanding of man, and thus with charity and faith, F. 19.

COVENANT (A) of the people (Is. xlii. 6), is the Lord with respect to the humanity, Lo. 30.

COVENANT (A) signifies conjunction, Li. 57, *ill.* 60.

CREATE (To). All things were created from the Divine Love by the Divine Wisdom, Lo. 1.

CREED OF ATHANASIUS altered so as to be agreeable to the truth, Lo. 58, 59.

CROSS. The Divinity could not be

tempted, much less could it suffer the cross, Lo. 35.

CROSS (By the) is understood temptation, Li. 99. To take up the cross, Mark x. 21, signifies to fight against concupiscences, Li. 66.

CROWN (A) signifies eternal life, the reward of victory, S. 12.

CROWN OF THORNS. The Jews putting a crown of thorns on the head of the Lord, signifies that they had falsified and adulterated the truths of the Word, Lo. 16.

CRUCIFIXION (The) of the Lord signifies that the Jews had destroyed and profaned the whole Word, Lo. 16.

CRUEL (A day) signifies the coming of the Lord to judgment, Lo. 5, 14.

CUNNING insinuates itself even into the spiritual mind of man, Li. 81, 85.

CUP (A) signifies the truth of the Word, S. 40. See *Platter*.

CURTAINS (The), of the tabernacle signify the ultimates of the Word, which are the truths and goods of its literal sense, S. 42, 46, 97.

DAGON (How), the idol of the Philistines represented their religion, F. 52.

DARKNESS. By a day of darkness is meant the coming of the Lord when He is no longer known, and consequently when there is nothing which constitutes a Church remaining, Lo. 5.

DAVID. In the Word, by David is understood the Lord, Lo. 42—44. The Lord, in respect to His glorified humanity, was not the Son of David, Lo. 35. Represents the kingly office in relation to the Lord, S. 71.

DAY OF JEHOVAH (The), signifies the Advent of the Lord, S. 14.

DAY. By "that day," and "the day of Jehovah," is meant the coming of the Lord to judgment, Lo. 5, 14.

DAY-SPRING FROM ON HIGH (The), Luke i. 78, is Jehovah, or the Lord from eternity, Lo. 30.

DAY (This). "This day have I begotten thee," Psalm ii. 7, denoting in time, cannot mean from eternity, Lo. 19.

DEAD (The), raised by the Lord, signified that they who otherwise would have spiritually perished, should become alive, S. 17.

DEAF (The), receiving hearing, signified that they who had heard nothing before concerning the Lord, and concerning the Word, should hearken and obey, S. 17.

DEATH signifies eternal damnation, S. 12. In the Word, by death is meant

hell, Lo. 12. How the Lord conquered death, Lo. 12.

DEBASE (To). A man's intelligence is debased into folly by evil lusts, and a depraved will which constitutes his selfhood, Lo. 17.

DEBTS OF CHARITY, Li. 114.

DECALOGUE (The) teaches what evils are sins, Li. 53—61. The laws of the Decalogue were the first fruits of the Word, Li. 54; they contained a brief summary of all things relating to religion, whereby the conjunction of the Lord with man, and of man with the Lord, is effected, Li. 54. Why these laws, so universally known throughout the earth, should be promulgated in so miraculous a manner, Li. 53. Why the law of the Decalogue is called the Covenant and the Testimony, Li. 57. The spiritual and celestial senses of five commandments of the Decalogue, S. 67.

DECEIT insinuates itself even into the spiritual mind of man, Li. 81, 85.

DEFAME (To). By bearing false witness, is also meant to defame, Li. 87.

DEGREES. The Divine, which proceeds from the Lord, in its progress to its ultimates, descends through three degrees, and is termed celestial, spiritual, and natural, S. 6. The Divine which proceeds from the Lord, and descends to men, descends through those three degrees, and when it has descended, it contains those three degrees in itself, S. 6. For every man from creation there are three degrees of life, the celestial, the spiritual, and the natural, S. 68. These three degrees are altogether distinct from each other, like end, cause, and effect; or, like prior, posterior, and postreme, S. 7.

DENY (To). By committing adultery, in the supreme sense, is meant to deny the Lord's divinity, Li. 74.

DESERT is predicated of truth, and in the opposite sense of what is false, S. 84.

DESOLATION (Day of). See *Lo. Destruction*.

DESTRUCTION (By a day of) is meant the coming of the Lord when He is no longer known, and consequently when there is nothing which constitutes a Church remaining, Lo. 5, 14.

DEVIL. In the Word, by the devil is meant hell, Lo. 13.

DIADEMS signify Divine Truths in their ultimates, S. 44.

DISCIPLES (The twelve), signify the Church in respect to all the truths and goods, which it has from the Lord, by

means of the Word, S. 51. They represent various things respecting heaven and the Church, S. 71.

DISTINCTION between man and beast, Li. 15.

DIVINE. The divine good and divine truth are the two universals which proceed from the Lord, Li. 32.

DIVINE HUMANITY (The) is to be worshiped, Lo. 32. The Divine Humanity is meant in the Word by the Son of God, Lo. 59.

DIVINERS. Formerly they were called diviners who were acquainted with correspondences, S. 102.

DIVINITY OF THE WORD, whence it proceeds, S. 81.

DIVINITY (The) and the Humanity of the Lord cannot be separated, Lo. 21. The Divinity cannot possibly be separated from the Humanity, nor the Humanity from the Divinity, Lo. 29. To separate them would be like separating the soul from the body, Lo. 29. The very Divinity of the Father was the soul of the Lord, Lo. 29. The Divinity took, that is, united, to itself the Humanity as the soul is united to its body, Lo. 35. The Divinity was united to the Humanity, and the Humanity to the Divinity, *scilicet* Lo. 32. The Divinity and the Humanity in the Lord are one Person, and the Humanity also is Divine, Lo. 34. The Divinity could not be tempted, much less could it suffer the cross, Lo. 35.

Do (To) has relation to the will, and to think has relation to the understanding, Li. 42. In the Word, by doing the truth is meant the causing good to exist, Li. 39. No one can do good from himself, Li. 9, and following, Li. 31. Man ought to do good from himself, but by the Lord's power, which he should implore, Li. 104.

DOCTRINE. The reason why the doctrine of the New Jerusalem has not been discerned before, Lo. 65. This doctrine does not remain with any but those who in worship approach the Lord alone, and acknowledge Him as the God of heaven and earth, Lo. 65. Doctrine of the Athanasian Creed, in what way it can be made to agree with the truth, Lo. 55—61.

DOCTRINE. The Word without doctrine cannot be understood, *shewn* S. 51, 91. It is like a candlestick without a light, S. 54. Doctrine is the only light, S. 52. True doctrine is like a candle in the dark, and like a directing post on the road, S. 54. The doctrine of the Church ought to be drawn from the

literal sense of the Word, and to be confirmed thereby, S. 50—61. Doctrine is not attainable by means of the spiritual sense of the Word, but only capable of receiving illustration and confirmation from it, S. 56. The doctrine of genuine truth may be fully drawn from the literal sense of the Word, S. 55. The doctrine of genuine truth is now revealed, S. 25. This doctrine, and no other, agrees with the spiritual sense of the Word, S. 25. Genuine truth, which doctrine is to teach, is apparent, in the literal sense of the Word, to those only who are in illustration from the Lord, S. 57. In the Word falsities arise from false doctrine, and truths from that which is true, S. 54.

DOMINION. The chief security of the dominion of popery is ignorance of the truth, F. 8. Concerning those who are under this dominion, S. 24.

DOOR (A), signifies entrance into heaven, S. 17.

DOVE (A) is a representative of purification and regeneration by Divine Truth, Lo. 51.

DRAGON (The), in the Apocalypse, signifies those who are in faith separated from charity, F. 50—60. The dragon signifies the religion which is understood in the Word by Philistea, F. 55.

DWELL (To). The Lord loves man and wills to dwell with him, Li. 102. The Lord dwells in His own with man, and man in those things which are from the Lord, and thus in the Lord, Li. 102.

E. In the third heaven the vowel *e* cannot be expressed, but is replaced by *eu*, S. 90.

EARTH (By the new) which John saw, is not meant a new earth such as that on which men dwell, but a new (formation) of the Church in the natural world, Lo. 62.

EASTERN NATIONS. The science of correspondences remained amongst many Eastern nations, even till the coming of the Lord, S. 23.

EAST-WIND. To follow after the east-wind, Hos. xii. 2, signifies to falsify truths, S. 79.

EDEN (The Garden of), wherein the king of Tyre is said to have been, signifies the Word in its literal sense, S. 42.

EDOM signifies what is natural, S. 18.

EFFECT (The) is called the ultimate end, Li. 14. See *End*.

EFFECTS exist in the natural kingdom, S. 67. See *Ends*.

EFFORT (The), to produce means, is, with man, from his will in his understanding, F. 16.

EGYPT denotes science, Li. 30, 79.

ELIAS signifies the prophetic Word, S. 48, 71.

EMERODS signify filthy loves, F. 52.

EMPTINESS is predicated of truth, and in the opposite sense of what is false, S. 84.

END. In every complete thing there is a trinity, which is called end, cause, and effect, S. 28. Ends exist in the celestial kingdom, causes in the spiritual, and effects in the natural kingdom, S. 67. Why the Lord is called the Beginning and the End, Lo. 36.

ENEMIES. In the Word, enemies signify the hells, Lo. 14.

ENEMY is predicated of truth, and in the opposite sense of what is false, S. 84.

ENGLAND. Exhortation which is publicly read in England previous to the celebration of the Lord's Supper, Li. 4.

ENJOINED. In the Word, nothing was enjoined, be it ever so minute, but what was significative of something appertaining to the Lord, to heaven, and to the Church, S. 16.

ENLIGHTEN (To). Every one, even at the present day, who, when reading the Word, approaches the Lord alone, and prays to Him, is enlightened by it, Lo. 2.

ENMITIES. By murders are understood also enmities, Li. 67.

ENOCH, together with his associates, collected correspondences from the lips of the celestial men, and transmitted the science of them to posterity, S. 21.

ENUNCIATIONS. The prophetic parts of the ancient Word were called Enunciations, S. 103.

EPHOD (The) represented Divine Truth in its last or ultimate state, S. 44.

EPHRAIM signifies the understanding of the Word, and in a contrary sense, the falsification of it, S. 79.

EQUILIBRIUM between heaven and hell, man is in this equilibrium, Li. 20 (note).

ESSE. In every complete thing there is a trinity which is called *esse*, *feri*, and *existere*, S. 28. The end answers to *esse*, the cause to *feri*, and the effect to *existere*, S. 28.

ESSENCE (The) of good cannot possibly originate in any other but in Him who is good itself, Li. 13. The human essence of the Lord is as His Divine

essence, Lo. 35. The Lord had a Divine essence from the Father, and a human nature from the mother, Lo. 35. The human nature cannot be transmuted into the Divine essence, nor commingled therewith, Lo. 35.

ETHIOPIA. The religious knowledge, derived from the ancient and Israelitish Words, was propagated through Ethiopia into the kingdoms of Africa, S. 117.

EU, see S. E.

EVANGELISTS. The Lord spake the Word written by the Evangelists, many parts from His own mouth, and the rest from the spirit of His mouth, which is the Holy Spirit, S. 2.

EVENING. The state of the Church previous to the Lord's coming, is called evening, S. 99.

EVENING (By), in the Word, is meant the end of the church, when there will be a new one, F. 66, 67.

EVIL is hell, Li. 18. Evil loves falsity, and falsity loves evil, and they are desirous of being a one, Li. 33. Evils which ought to be shunned as sins, Li. 62—66.

EVIL LIFE (An), together with confirmation of falsities, condemn man, S. 92.

EVOLVED. In what manner the celestial and spiritual senses are evolved from the natural whilst man is reading the Word, S. 65; example, S. 67. The evolution is instantaneous, S. 63.

EXERCISES (Religious) which are the effect of habit only, or meritorious, or hypocritical, Li. 25, 26.

EXHORTATION publicly read in England previous to the celebration of the Sacrament of the Lord's Supper, Li. 5, 6.

EXPRESSIONS in the Word which appear like repetitions, but are not so, S. 81, 84. See *Repetitions*.

EXPRESSIONS (Some particular) in the Word are predicated of good and some of truth, and some include both, S. 80.

EXTERNAL (What is) without what is internal is not alive; it lives indeed, but not the life which is called *life*, Li. 109. Man lays aside his external with the body when he dies, and retains the internal, Li. 68.

EXTERNALS derive their essence from internals, and both the one and the other from what is inmost, S. 46.

EZEKIEL. Summary of the internal sense of the first chapter of this prophet, S. 97. This summary has been compared with the Word in heaven, and is in conformity with it, S. 97.

EYES OF THE LORD (The) signify Divine truths, Lo. 51.

FABLE. The science of correspondences was conveyed into Greece, where it was changed into fable, S. 21, 117.

FABULOUS (The) stories of antiquity were founded on correspondences, S. 20.

FACE (The) of the Lord at His transfiguration represented His Divine Good, S. 48.

FACULTIES (There are two) of life in every man, which are called understanding and will, S. 83. These two faculties ought to be united and make a one in order that man may be a member of the Church, S. 83, 115.

FAITH. There is a faith which is of God, and a faith which is of men, Lo. 18. The faith which is of God is a living faith, but the faith which is of men is a dead faith, Lo. 18. Those have the faith which is of God who do the work of repentance; but those who neglect repentance, and yet think of imputation, have only the faith which is of men, Lo. 18. Whence arises the acknowledgment with man, which is called faith, S. 58.

FAITH is an internal acknowledgment of truth, F. 1 and following. It is the acknowledgment that a thing is so, because it is true, F. 2. Faith is the assurance with which we embrace that which is true, and that which is true is the proper object of faith, F. 2. Faith and truth are a one, F. 6. Why faith is mentioned by the Lord in the Evangelists and in the Apocalypse, instead of truth, F. 7. Faith separated from truth entered and invaded the Church together with the dominion of popery, F. 8. Faith is the form of charity, and charity is the essence of faith, F. 18. How faith is produced, F. 13. In what way faith may be obtained, F. 12. Faith cannot exist with any but such as are in charity, F. 13—24. Faith is not formed except in proportion as man shuns evils as sins, F. 27. How faith is formed from charity, F. 32. On the nature of faith separated from charity, F. 42, 44—48. Those who are in faith separated from charity, are represented in the Word, by the Philistines, F. 49—54; and are meant by the dragon in the Apocalypse, F. 55—60; and by the goats in Daniel and in Matthew, F. 61—68. A universal idea of the Christian faith, F. 34—37. Blind faith, F. 1, 8, 9, 46, 71. Historical faith, F. 1. A faith empty and void, scanty and meagre, rich and full, F. 28.

FALSE SENTIMENT (A), may be confirmed as easily as a true one, and sometimes more strongly, F. 11.

FALSES confirmed, are made permanent, and cannot be extirpated, S. 92.

FALSIFY (To). By committing adultery, is understood in the spiritual sense, to falsify the truths of the Word, Li. 74, 79.

FALSITY, because it is the opposite of truth, destroys faith, F. 29. What enormous falsities a blind faith is capable of producing, F. 8.

FATHER. How the Father and the Son are One, Lo. 29.

FATHER (By) the spiritual angels understands the Lord, and the celestial angels the divine love of the Lord, S. 67. It is lawful to call any person father, in a natural sense, though it be unlawful in a spiritual sense, S. 51.

FEASTS (The) of the Jewish Church contain many arcana relating to the Lord's glorification, Lo. 14.

FEEB ON WIND (To), Hosea xii. 2, signifies to falsify truths, S. 79.

FESTIVALS, with the Israelites, were correspondences, S. 20.

FIGHT (To). The Lord fought against the hells from His own power, Lo. 14.

FILTHILY. By committing adultery is meant also to think filthily, Li. 74.

FIRE is predicated of good, S. 84.

FIRMAMENT. The literal sense of the Word is the firmament of its spiritual and celestial senses, S. 27—36.

FIRST. Why the Lord calls himself the First and the Last, Lo. 36. In every divine work there is a first, a middle, and a last, S. 27.

FIRST-FRUITs (The feast of) was a correspondence, S. 20. First-fruits of the Word and of the Israelitish Church, Li. 54.

FISH (A) signifies science, S. 23.

FIVE signifies some, S. 17.

FLAME is predicated of truth, S. 84. The flaming sword which turned this way and that (Gen. iii. 24), signifies Divine Truth in its ultimates, S. 97.

FLESH (To be made), John i. 14, is to become the Word in ultimates, S. 98.

FLESH signifies man's self-hood, Li. 30.

FLESH (John vi. 53) signifies the good of love from the Word, Lo. 27.

FLOCK (A), signifies the men of the Church in general, F. 61.

FLOW-IN (To). The Lord flows-in with man from what is spiritual into what is natural, whereas man of himself enters from what is natural into what is spiritual, Li. 110.

FOE is predicated of good, and in the opposite sense of evil, S. 84.

FOLLY. A man's intelligence is debased into folly through an evil lust and a depraved will, which constitutes his self-hood, Lo. 17.

FOOLISH ONE. He who supposes that salvation consists in believing this or that doctrine which the Church teaches, and is still an evil doer, must needs be called a foolish one, Li. 91.

FOREST (A) signifies science, S. 18.

FORM. All goodness and truth proceeding from the Lord, is in its own particular form, man, S. 100.

FORMATION of good, Li. 37.

FORMER (The). The Divine Humanity of the Lord is called the Former, that is, the Reformer and Regenerator, Lo. 34.

FOUNDATIONS (The) of the wall of the New Jerusalem, signify doctrine from the literal sense of the Word, S. 10, 36, 43.

FRANKINCENSE signifies spiritual good, S. 23.

FRAUD and sincerity are two opposites, wherefore so far as any one is not in fraud, so far he is in sincerity, Li. 82.

FREEDOM and reason are not of man's self-hood, but are of the Lord within him, Li. 101.

FRIENDSHIP. He who loves another only because he does good to him, is only in friendship, which is not charity, F. 21. He who loves another only from friendship, conjoins himself with his person, and at the same time with the evil that is in him, F. 21.

FRUIT (John xv. 5), signifies good, Li. 17.

FULFIL (To). A religious persuasion has prevailed that no one can fulfil the law, Li. 63. Disastrous result of this declaration, Li. 63. (To) the Law. By the Lord's fulfilling all the contents of the Law, is meant, that He fulfilled all the contents of the Word, Lo. 8—11. The Lord, whilst in the world, fulfilled all the contents of the Word, even to its minutest particulars, Lo. 11.

FULFILLING OF THE LAW (The Lord's) as it has heretofore been understood, is opposed to the divine attributes, *sh.* Lo. 18.

FULNESS. All the Lord's operations are performed in fulness, S. 53. When the divine principle is in its last degree, it is in its fulness, S. 6.

GARDEN (A) signifies wisdom, S. 18, 23. The garden of Eden signifies wisdom and intelligence derived from the Word, s. 45.

GARMENT OF HAIR (The, worn by the prophets, represented the Word in its ultimate sense, which is that of the letter, Lo. 15. The dividing the garments of the Lord, and casting lots for His vesture, signified that the Jews had divided and dispersed all the truths of the Word, but not its spiritual sense, Lo. 16.

GARMENTS are truths, S. 52. The garments of Aaron and of his sons were correspondences, S. 20.

GATE (By the) of a city is signified the doctrine by which there is an entrance into the Church, Lo. 64 (note). Therefore the elders sat in the gates of the city, Lo. 64. To go out at the gate is to recede from doctrine, Lo. 64.

GENESIS. The seven first chapters of Genesis are extant in the ancient Word, and not the least word is wanting, S. 103.

GENIUS of the men of the most ancient Church, S. 21.

GLADNESS is predicated of truth, and in the opposite sense, of what is false, S. 84. Gladness belongs to the spirit and to the understanding, S. 87.

GLORIFICATION (The) of the Lord, is the glorification of His Humanity which He took in the world, S. 99.

GLORIFICATION (The) of the Lord was accomplished by successive steps, Lo. 35. The Lord was in a state of glorification at the time and in the degree that He was in the humanity from the Father, Lo. 35. In the state of glorification He spoke with the Father as with Himself, Lo. 35.

GLORIFYING is the uniting of the Divinity and the Humanity, Lo. 13.

GLORY signifies Divine Truth, S. 18; it signifies the spiritual sense of the Word, S. 14; and its transference through the literal sense, S. 112.

GLORY (To give) is to glorify, or to unite to Himself, Lo. 30.

GOAT (A) signifies natural affection, S. 18. By the he-goat in Dan. viii., and by the goats in Matth. xxv., are meant those who are in faith separated from charity, F. 61—68.

GOD. In the Word, by God, is meant the Lord as to Divine Truth, S. 88.

GOD is one in person and essence, in whom there is a trinity, and the Lord is that God, F. 35.

GOD is justice itself, love itself, mercy itself, and goodness itself, Lo. 18. God is a man; and every angel and spirit is a man from God, Lo. 36.

GODHEAD. No one can comprehend how the Godhead, which is allowed to

be one, can be divided among three persons, Lo. 57. The Godhead is incapable of division, Lo. 57.

GODS OF THE NATIONS, S. See *Divine Attributes*.

GOG signifies external worship, without internal, S. 18.

GOLD is predicated of good, S. 84 : it signifies celestial good, S. 23.

GOLD. Comparison of good deeds with gold, Li. 10.

GOLIATH, who was slain by David, represented the pride of self-derived intelligence, F. 52.

GOOD. That is called good which is in the will, and that is called truth which is in the understanding, F. 33. Good loves truth, F. 13. Good is nothing else but *use*, F. 14. Good is our neighbour, F. 20. Comes from the Lord, Li. 17. The good which proceeds not from God, but from man, is not good, Li. 13.

GOVERNMENT (The) of the Lord in the celestial kingdom is called justice, and the government of the Lord in the spiritual kingdom is called judgment, S. 85.

GREECE. The science of correspondences was known and cultivated in Greece, where it was changed into fable, S. 21. The religious knowledge derived from the ancient and Israelitish Words was propagated from the maritime parts of Asia, into Greece, S. 117. The king of Greece, Dan. viii., represented those who are in faith separate from charity, F. 66.

GROVE (A) signifies intelligence, S. 18, 23.

GUARD. The literal sense of the Word is a guard to the genuine truths concealed in it, S. 97. It operates as a guard thus, that the literal sense can be turned in every direction, and be explained according to the reader's apprehension, without its internal being hurt and violated, S. 97. The guards are signified in the Word by the cherubs, S. 26.

H. The letter *h* added to the names of Abram and Saraisignified the infinite and eternal, S. 90.

HABIT. Religious exercises which are the effect of habit only, Li. 25.

HAIR signifies the ultimate of truth, S. 35. The hair of the head signifies celestial wisdom in its ultimates, S. 49.

HARLOT (A) signifies the falsification of the Word, S. 26.

HARSNESS. Truth admits of harshness, but good does not, S. 90.

HATRED. By murders are understood also hatreds, Li. 67.

HEAD (The) in the Word signifies intelligence which angels and men have from the Lord by means of Divine Truth, S. 49. The head signifies wisdom derived from the Word, S. 35.

HEART (The) is predicated of the good of love, S. 84. The Church, where the Word is read, and where the Lord is thereby known, is as the heart and lungs of the Grand Man, S. 105. Signifies the will, Li. 51. By the heart is meant the will and its love, Li. 86.

HEAT (Spiritual) is the divine love, Li. 86. The heat of heaven is love, Li. 15.

HEAVEN is heaven from the Lord, Lo. 61. No one can be admitted into heaven who has three gods in his thoughts, howsoever with his lips he may say they are one, Lo. 55. Whosoever does not acknowledge the Lord alone cannot enter into heaven, Lo. 61. The life of all heaven, and the wisdom of all the angels, is founded on the acknowledgment and confession of one God, and on the faith that this one God is also a man, and that the Lord, who is at once both God and man, is He, Lo. 55. By the new heaven which John saw, is not meant such as appears before the bodily eyes, but a new (formation) of the Church in the spiritual world, Lo. 62. There are two kingdoms of which the heavens consist, one of which is called the celestial kingdom, and the other the spiritual kingdom, S. 6 (note), 84. All and every part of the literal sense of the Word has communication with and opens heaven, S. 96. When man applies that sense to the confirmation of worldly loves, then heaven is closed, S. 96. When heaven is closed, man either loses sight of all truth, or falls into spiritual insanity, S. 26. The Word is in the heavens, and it is read by the angelic inhabitants, S. 70. How the Word is written in the heavens, S. 71 72.

HELL is the devil, Li. 98. Evil is hell, Li. 18. The lasciviousness of adultery makes hell with man, Li. 76.

HELLS. It is from men that the hells are filled with inhabitants, Lo. 33. Before the coming of the Lord, the hells had risen to such a height that they began to infest the very angels of heaven themselves, and in like manner every man that came into and went out of the world, Lo. 33. See *Devil, Satan*.

HEREDITARY EVIL, concealed by man, bursts its covering after death, and

breaks out, like the discharge from an ulcer which had been only superficially healed, Li. 110.

HERESIES themselves do not occasion man's condemnation, but an evil life together with confirmation of the falsities contained in any heresy by misapplication of the Word, S. 92.

HERETICAL OPINIONS may be collected and imbibed from the letter of the Word, but to confirm such opinions, is hurtful, S. 91—97.

HIEROGLYPHICS (The) of the Egyptians were founded on correspondences, S. 20.

HIGHEST. In the ultimate the highest parts of successive order become the inmost of simultaneous order, S. 38.

HILL (A) signifies the lower heaven, S. 23. Hills signify the lower things relating to the Church, S. 18.

HINDS (By), which the voice of Jehovah causes to calve, Ps. xxix. 9, are meant the Gentiles, who are principled in natural good, S. 18.

HOLY OF HOLIES (By the), where was the ark of the covenant, was represented the inmost of heaven and the Church, S. 46.

HONOUR (To). What is understood by honouring the Father and mother, in the three senses of the Word, S. 67.

HORN between the eyes (The), Dan. viii., signifies self-derived intelligence, F. 67.

HORSE (A) signifies the understanding of the Word, S. 12. In the Apocalypse, chap. vi., the white horse signifies the understanding of truth from the Word in the first state of the Church; the red horse, the understanding of the Word destroyed, as to the principle of good, in the second state of the Church; the black horse, the understanding of the Word destroyed, as to the principle of truth, in the third state of the Church; the pale horse, the understanding of the Word annihilated by the evils of life, and the falsities thence derived, in the fourth and last state of the Church, S. 12. The dead horse signified the falsification of the Word by many at this day, S. 26.

HORSEMAN (A) signifies intelligence from doctrine, Li. 30.

HOSEA. The prophet Hosea, from the first chapter to the last, treats of the falsification of the Word, and of the consequent destruction of the Church, S. 79.

HUMANITY (The) of the Lord glorified is the Divine natural, S. 99.

HUMANITY (The) of the Lord from the

mother, was in itself like the humanity of another man, and thus material, Lo. 35. The humanity of the Lord from the Father was like his Divinity, and thus substantial, Lo. 35. The Lord put off the humanity from the mother, and put on a humanity from the Divinity, which is called the Father, Lo. 35. When the Lord was transfigured before Peter, James, and John, He showed the nature of His glorified humanity, Lo. 35.

HUMILIATION. The Lord was in a state of humiliation at the time and in the degree that He was in the humanity from the mother, Lo. 35. In the state of humiliation, He prayed to the Father as to a Being distinct from Himself, Lo. 35.

HUNDRED AND FORTY-FOUR (One) signifies all the truths and goods of the Church in one complex, S. 10, derived from doctrine grounded in the literal sense of the Word, S. 43.

HURT (No) ensues from the literal sense of the Word being understood differently by different persons; but the danger is if the divine truths which lie concealed within should be perverted, S. 97.

HURTFUL. No hurt is incurred by thinking, or even speaking, in simplicity, according to appearances of truth, but it is hurtful to confirm them so as to destroy the Divine Truth concealed within: example, S. 95.

HYPOCRITICAL. Exercises of piety which are hypocritical, Li. 25, 26.

I. In the third heaven the vowel *i* cannot be expressed, but is replaced by *y*, S. 90.

IDEA (The spiritual), which flows into the mind of those who are in the affection of truth, and what it dictates, F. 5.

IDOLATRIES (The), of the Gentiles took their rise from the science of correspondences, S. 23. How the religious notions of the Gentiles were changed into idolatry, S. 117.

IGNORANCE of the truth is the chief security of the papal religion, F. 8; and also of the Protestant tenets, F. 9.

ILLUMINATION (To be in), is to be in perception, and thence in an internal acknowledgment that "This is true, and this," F. 5.

ILLUMINATION. Those who are in illumination from the Lord, see truths by the light of truths, S. 91. Others are in illumination from themselves, and see falsities by the light of falsities, S. 91.

ILLUSTRATION comes from the Lord

alone, and is afforded to those who love truths for truth's sake, and apply them to the uses of life, S. 57, 59; none else can receive illustration from the Word, S. 57.

IMPUTATION (The) of the Lord's merit, such as it has been heretofore understood by many, is impossible, Lo. 18; they are words without meaning, Lo. 18. The imputation of the Lord's merit properly means nothing else than the remission of sins after repentance, Lo. 18. See *Repentance*.

IMPUTE (To). No act or attribute of the Lord can possibly be imputed to a man, Lo. 18.

INCARNATION. The assumption of the humanity by the Lord in the world is called the incarnation, Lo. 59. In what manner the doctrine of the Athanasian Creed concerning the incarnation must be understood, Lo. 59.

INDIA. The religious knowledge which was propagated through all parts of India, was derived from the ancient and Israelitish Words, S. 117.

INDIGNATION. The coming of the Lord is called a day of indignation, Lo. 14.

INFLUX (The) with man, from what is spiritual into what is natural, is contrary to order, and does not operate upon concupiscences to the removal of them, but encloses them more and more closely in proportion as it confirms itself, Li. 110.

INGRAFTED. With men merely natural, the root of evil remains ingrafted, and is not removed, Li. 108.

INQUITIES. The State of the Church from the Word, represented in the prophets, is what is meant when mention is made of their bearing the iniquities and sins of the people, Lo. 16. By bearing iniquities is meant to represent, and to display in effigy, sins against the divine truths of the Word, Lo. 16. By the Lord's bearing iniquities, nothing else is meant than His sustaining dire temptations, also His suffering the Jews to treat Him as they had treated the Word, which they did because He was the Word, Lo. 15.

INQUITY is predicated of truth, and in the opposite sense of what is false, S. 84.

INNERMOST. In simultaneous order one thing adjoins to another, from what is innermost to what is outermost, S. 38, 65.

INTELLIGENCE (Spiritual) consists in the knowledge of the Lord, of heaven and hell, and a life after death, S. 114. Which proceeds from man, and of that

which comes from the Lord, Li. 30. (All spiritual) with men exists from the Word, Lo. 2.

INTERCOURSE. For what reason the kingdoms of Europe, and especially those in which the Word is read, have a universal intercourse with the nations without the pale of the Church, S. 108.

INTERNAL (The) is what produces, Li. 72. See *External*.

IRON is predicated of truth, S. 84.

ISRAEL, in the Word, signifies the Church in both senses; in the one sense that it is vastated, and in the other sense, that it is to be re-established by the Lord, S. 51, 79.

ISRAEL, in the Word, signifies the Church itself, F. 49.

ISRAELITES (The), were idolators at heart, S. 23. They scarcely knew whether there was such a thing as eternal life, S. 23.

ITALY. The religious knowledge which was propagated from Greece into Italy, was derived from the ancient and Israelitish Words, S. 117.

JACOB. The twelve sons of Jacob signify various things respecting heaven and the Church, S. 71.

JAH is one of the names by which the Lord is designated in the Old Testament, Lo. 22.

JASHER (The Book of), or the book of the Upright, is a prophetic book of the Ancient Word, S. 103.

JEHOVAH is the God of heaven and earth, S. 2. What Jehovah speaks is Divine Truth, S. 2. Jehovah Himself spake the Word by the prophets, S. 2. In the Word, by Jehovah is meant the Lord as to Divine Good; and by God, the Lord as to Divine Truth, S. 88.

JERUSALEM (Why by) is signified the Church as to worship, and consequently also as to doctrine, Lo. 64.

JERUSALEM (By the New) mentioned in the Revelation, is meant a New Church, Lo. 62—65.

JESUITS in the other world, S. 116.

JOB (The Book of), which was a book of the Ancient Church, is full of correspondences, S. 20.

JORDAN. The cities of Canaan on this side, and beyond Jordan, signify various things relating to the Church and its doctrine, S. 71.

JOY is predicated of good, and in the opposite sense of evil, S. 84. Joy is predicated of good or love, S. 87; it belongs to the heart or will, S. 87. Joy and gladness, S. 87.

JUDAH, in the Word, signifies the

Church in both senses; in the one sense, that it is vastated, and in the other sense, that it is to be re-established by the Lord, S. 51.

JUDAS who betrayed the Lord represented the Jewish nation, Lo. 16.

JUDGE (To). It is the Word which judges every one, Lo. 25.

JUDGE (To). The Lord alone, who is Omniscient, and knows all hearts, will sit in judgment, and is able to judge, S. 51. From doctrine it appears that it is lawful to judge, if it be done righteously, S. 51.

JUDGMENT. The government of the Lord in the spiritual kingdom is called judgment, S. 85. Judgment is predicated of truth, and in the opposite sense of what is false, S. 84. Judgment (The last), was executed upon no others than such as in externals were moral, and in internals, not spiritual, or but little spiritual, F. 64. They were in the midst between heaven and hell, and had there made to themselves pretended heavens, F. 64. Judgment (When) is treated of, the Lord is called the Son of Man, Lo. 22. All judgment is executed according to the Divine Truth, which is in the Word, Lo. 25. Prior to the last judgment, the power of hell prevailed over the power of heaven, Lo. 61. This state of predominance on the part of hell was altogether destroyed by the last judgment, which is now accomplished, Lo. 61. Since the last judgment, thus *now*, every one who desires it may become enlightened and wise, Lo. 61.

JUPITER (Jove). The supreme deity in Greece was called Jove, from Jehovah, S. 117.

JUSTICE. The government of the Lord, in the celestial kingdom, is called justice, S. 85. Justice is predicated of good, and in the opposite sense of what is evil, S. 84. In the Word, by executing judgment and justice, is meant to act from a principle of truth and good, S. 85. Justice is a Divine attribute, Lo. 18. God is justice itself, Lo. 18.

KADESH. The wilderness of Kadesh signifies the Church where there is no truth and goodness, S. 18.

KING (A) signifies the truth of the Church, S. 45. The king of Tyre is the Word where those knowledges are, and from whence they are derived, S. 97. The kings of the earth, Apoc. xix. 19, signify the reformed, who are principled in falsities of doctrine, S. 25.

KING. Why the Lord is called a

King, Lo. 42. Kings (Ps. cx. 5) signify those who are principled in falsities grounded in evil, Lo. 14.

KINGDOM. The heavens are distinguished into two kingdoms: one of which is called the celestial kingdom, the other the spiritual kingdom, Li. 32. The heavens which receive more of the divine good than of divine truth, constitute the celestial kingdom, Li. 32. Those which receive more of the divine truth, constitute the spiritual kingdom, Li. 32.

KINGDOM. All the heavens are distinguished into two kingdoms, which are called the celestial kingdom, and the spiritual kingdom, S. 34. These two kingdoms are founded on the natural kingdom, the subjects of which are men, S. 34. All in the spiritual kingdom are in truths, and thereby in wisdom, but all in the celestial kingdom are in good, and thereby in love, S. 86. The kingdom of God, Luke xvii. 21, is the Lord and the Church from Him, S. 78. The kingdom of heaven, Matt. xxv. 1—13, signifies heaven and the Church, S. 17.

KINGDOMS OF NATURE. Comparisons drawn from the three kingdoms of nature in regard to the three senses of the Word, S. 66.

KNOW (To). Man may know that in which he is, but he cannot know that in which he is not, Li. 76. To know anything in which he is not by description, or by thinking about it, is not to know it, Li. 76.

KNOW (To). Man has the affection of knowing from his earliest childhood, F. 25.

KNOWLEDGE (The), of what is true and good are not the knowledges of faith, before a man is in charity, F. 25—33. If a man does not shun evils as sins, these knowledges are knowledges only, and do not become those of a faith which has in it any spiritual life, F. 27.

LAMB (A), signifies innocence, S. 18.

LAMPS signify the truths of faith, S. 17.

LAMPS OF FIRE (Rev. iv. 5) signify Divine Truths, Lo. 51.

LANGUAGE. In the Hebrew language spirit, breath, and wind are expressed by the same word, Lo. 47.

LASCIVIOUSLY. By committing adultery is understood also to discourse lasciviously, Li. 74.

LAST. Why the Lord is called the First and the Last, Lo. 36.

LAWS (The) of the Decalogue con-

tained a brief summary of all things relating to religion, whereby the conjunction of the Lord with man, and of man with the Lord, is effected, Li. 54. They were the first-fruits of the Word, Li. 54; and were most holy, Li. 55. Why those laws were promulgated from Mount Sinai, by Jehovah Himself, in so miraculous a manner, though so universally known throughout the earth, Li. 53.

LAZARUS. By the beggar Lazarus are meant the Gentiles, because they were not in possession of the Word, S. 40. By Lazarus being full of sores, is signified that the Gentiles, by reason of their ignorance of truth, were in many falsities, S. 40. The Gentiles are meant by Lazarus, because the Gentiles were beloved by the Lord, as was Lazarus, whom He raised from the dead, and called his friend, S. 40.

LETTER OF THE WORD (The), without the understanding of it is dead, S. 77.

LETTERS (Form of), in the heavens, S. 71, 72, 90. Of the ancient Hebrew letters, S. 90. Why some Hebrew letters are pointed within, S. 90.

LEVITES. The priesthood of the Levites was a correspondence, S. 20.

LIE. So far as any one shuns a lie as sin, so far he loves truth, Li. 88.

LIE (To). By bearing false witness, is also understood, in a natural sense, to lie, Li. 87.

LIFE. There are with man two fountains of Life, one is the motion of the heart, the other the respiration of the lungs, Lo. 47. The life originating in the motion of the heart acts in unity with the love of his will, Lo. 47. The life originating in the respiration of the lungs acts in unity with the thought of man from his understanding, Lo. 47. Life, John i. 4, is the Divine Love, and light is Divine Wisdom, Lo. 1. The evil of life interiorly hates truths, but the good of life interiorly loves truths, F. 30. Life (The) of man is his love, Li. 1. The life of religion is to do good, Li. 1, 8. The life after death remains such as it was in the world, Li. 8. An evil life cannot after death be changed into a good life, nor a good life into an evil life, Li. 8. A good life is called life, and an evil life is called death, Li. 8.

LIGHT (The), of heaven is Divine Wisdom, which appears before the eyes of the angels as light, S. 73.

LINEN (Fine), signifies truth from a spiritual origin, S. 46; it signifies truth, S. 84.

LIVE (To). Whosoever lives well will be saved, and whosoever lives wickedly will be condemned, Li. 1, 3.

LOCUSTS (The), Apoc. ix., signify falsities in the extremes, such as appertain to those who are become sensual, S. 13.

LORD (The). The Jews did not acknowledge the Lord, although the whole Scripture throughout prophesied concerning Him, and foretold His coming, S. 23. Lord (The), is the same with Jehovah, S. 2.

LOVE is of good, and good is of love, Li. 43. Good conjoined with truth constitutes love and wisdom with an angel and with man, Li. 32. So far as any one shuns murders of every kind as sins, so far he has love towards his neighbour, Li. 67—72.

LOVE is a Divine attribute, Lo. 13. God is love itself, Lo. 18. Love is in wisdom, and wisdom is in love, Lo. 1. All things were created from the Divine Love by the Divine Wisdom, Lo. 1. Divine Love and Divine Wisdom constitute a one, and were from eternity a one in the Lord, Lo. 1.

LOVE has relation to life and truth to faith, S. 77. What a man loves he not only does willingly, but also thinks willingly, Li. 1. Whatsoever any one wills from love, that he wills to do, to think, to understand, and to speak, Li. 43. Good loves truth, and truth loves good, and they desire to be a one; likewise evil loves falsity, and falsity loves evil, and they are desirous of being a one, Li. 33.

LOWEST (The), parts of successive order, become the outermost of simultaneous order, S. 38.

LUKEWARM. If two opposites were together, there would result that lukewarm state spoken of, Rev. iii. 16, Li. 71.

LUNGS. The Church, where the Word is read, and where the Lord is thereby known, is as the heart and as the lungs of the Grand Man, S. 105.

LUNGS, F. See *Motion*.

MAGI. In ancient times, they who were interiorly acquainted with the correspondences of the Word, were called Magi, S. 162.

MAGISTRATE, who is in the good of love towards his neighbour, Li. 72. Whatsoever he does is a good work, Li. 72.

MAHOMETAN RELIGION (The), was taken from the Word of both Testaments, S. 117.

MAN. The Lord is the Essential Man, from whom every man receives what constitutes him a man, S. 100. All Divine Good and Divine Truth is, in its form, man, S. 100. Every individual man is his own particular love, and thence his own particular good and his own particular truth, S. 100. Man, in the Word, signifies intelligence, S. 23, 43. Men, who compose the Lord's Church on earth, are in the Divine natural, which also proceeds from the Lord, S. 6.

MAN. Spirits and angels are present with men continually, Lo. 37. A man is in the midst between heaven and hell, Lo. 61. Every man that is saved does indeed ascend into heaven, yet not of himself, but from the Lord; only the Lord ascended of Himself, Lo. 35 (c). In the Word, the Lord is called a man of war, since He conquered the hells alone, without the aid of any angel, Lo. 14. By the man of the right hand, Ps. lxxx. 18, is meant the Lord with respect to the Word, Lo. 27.

MAN (A) is distinguished from an animal by this, that he has a spiritual mind, whereby he has a capacity of being in heaven during his abode in the world, Li. 86. Man is man from the love and wisdom which he has, Li. 32. Man becomes truly a man, when he thinks what is true in the understanding, from good in the will, Li. 86. Man (Why), is so often likened to a tree by the Lord, F. 32. Man in the aggregate, is the church, our country, and society, and man as an individual is our fellow citizen, who in the Word is called our brother and companion, F. 20.

MANGER (Why a), signifies spiritual instruction for the understanding, S. 26.

MANKIND is the basis, continent, and firmament of the heavens, where the angels dwell, S. 34.

MANKIND. If the Lord had not come into the world, all mankind would have perished in eternal death, Lo. 18; for, otherwise, no one could have been reformed and regenerated, nor, of course, saved, Lo. 17.

MANNA signifies every good and truth of doctrine from the Word, Lo. 27.

MARRIAGE. The conjunction of good and truth is called the celestial marriage, and the conjunction of evil and falsity the infernal marriage, Li. 33. In the heavenly marriage heaven is, and the Church will be, Li. 42. A similar marriage exists between the will

and the understanding, as between good and truth, Li. 43.

MARRIAGE (There is a), of the Lord and the Church, and thence a marriage of good and truth, in every part of the Word, S. 80—90. Why there is a marriage of good and truth, wherever there is a marriage of the Lord and the Church, S. 82. How this marriage is effected, S. 83.

MARY. The Lord in respect to His glorified Humanity was not the Son of Mary, Lo. 35. The Lord did not give her the title of mother. There are but three occasions recorded in the Evangelists on which the Lord addressed her or mentioned her; and on two of these He called her woman, and the third time He declined to acknowledge her as His mother, Lo. 35.

MASORITES. It was effected by the Divine Providence of the Lord, that each particular of the Old Testament, even to the letters, should be counted or numbered, which was done by the Masorites, S. 13.

MASTER. From doctrine we learn that it is lawful to call any person master in a natural sense, though it be unlawful in a spiritual sense, S. 51.

MEANS. Use loves means, F. 14. By the affection of means, the affection of use exists and becomes charity, F. 14. Means of reformation provided by the Lord, Li. 69.

MEASURE signifies quality, S. 43.

MEAT or bread alone does not suffice for nourishment without water or wine, Li. 40. By meat or bread, in the Word, is meant good, Li. 40.

MEAT (John vi. 27), signifies every good and truth of doctrine from the Word, Lo. 27.

MEDIA (The King of), signifies those who are in charity, F. 66.

MERCHANT (A) who is in the good of love towards his neighbour, Li. 72. Whatsoever he does is a good work, Li. 72. Comparison of a merchant in regard to the love of good for truth, Li. 39.

MERCY is a divine attribute, Lo. 18; God is mercy itself, Lo. 18.

MERIT belongs to the Lord alone, Lo. 18. The Lord's fulfilling of the law, and His passion on the cross, properly constitute His merit, inasmuch as He alone has fought and conquered the hells, and alone still fights for every individual, and conquers the hells for him, Lo. 18. Why the Lord's merit cannot be imputed to men, Lo. 18. Redemption and salvation constitute the

attributes proper to the humanity of the Lord, which are called merit and righteousness, Lo. 34.

MERITORIOUS. Exercises of piety, which are meritorious, Li. 25, 26.

MESSIAH. The Jews wanted a Messiah who should exalt them above all nations in the world, and not a Messiah who should provide only for their eternal salvation, S. 23.

MICE (By the), with which the Philistines were infested, was signified the devastation of the Church by falsifications of the truth, F. 52.

MIDST. Man, during his abode in the world, is in the midst between heaven and hell, or between the Lord and the devil, or between good and evil, Li. 19, 69.

MIGHTY GOD OF JACOB (The). Since the Lord conquered the hells alone, without the aid of any angel, He is called the mighty God of Jacob, Lo. 14.

MIGHTY MAN. Since the Lord conquered the hells alone, without the aid of any angel, He is therefore called a mighty Man, Lo. 14.

MIND. The will and understanding constitute the human mind and all the life of man therein, Li. 43, 85. The will and understanding form one mind, as good and truth form a one, Li. 43. Man has a natural mind and a spiritual mind, Li. 81, 86. The natural mind is beneath, and the spiritual mind is above, Li. 86. The natural mind may be called the *animal* mind, but the spiritual mind the *human* mind, Li. 86. By his spiritual mind, man has a capacity of being in heaven, during his abode in the world; by this also it is that man lives after death, Li. 86.

MIRACLES. All the Lord's miracles signified various states amongst those with whom the Church was to be established by the Lord, S. 17.

MOAB signifies the adulteration of good, S. 18.

MONEY signifies truth, S. 26.

MOON (The) signifies the Lord as to faith, S. 14, 112.

MORAL conduct, by which man learns to cover over the interior evils concealed within him from birth, Li. 68.

MORAL good, in the case of the man who is principled in spiritual good, is middle spiritual good, Li. 14. The man who is principled in spiritual good, is a moral man and also a civil man; whereas, the man who is not principled in spiritual good, appears as if he were a moral and civil man, but still he is not so in reality, Li. 13, 14. Concern-

ing a natural moral man, and a spiritual moral man, how both appear before the angels, Li. 109. There are various and manifold causes operating to render man moral in an external form, Li. 111; but if he is not also moral in an internal form, he is still not moral, Li. 111.

MORNING. The state of the Church after the Lord's coming was called morning, S. 99.

MORNING signifies the beginning of a new Church, F. 67.

MORTAL (No), could have been saved unless the Lord had come into the world, F. 35.

MOSES. By Moses and the prophets are signified all things that are written in the books of Moses and in those of the prophets, Lo. 9.

MOSES signifies the historical Word, S. 48, 71.

MOSHAL, the singular of *Moshalim*, signification of both, S. 103.

MOTHER (By) the spiritual angel understands the Church, and the celestial angel the Divine Wisdom of the Lord, S. 67.

MOTION. There is a complete correspondence of the motion of the heart, which is called its systole and diastole, and of the motion of the lungs, which is called respiration, with the will and understanding of man, and thus with charity and faith, F. 19.

MOUNTAIN (A) signifies the highest heaven, S. 23; therefore the ancients performed their worship on mountains, S. 23. Mountains signify the higher things of the Church, S. 18.

MOURNING is predicated of good, and in the opposite sense of evil, S. 84.

MURDER. In the natural sense, by murders of every kind are understood also enmities, hatreds, and revenge of every kind; in a spiritual sense, are meant all modes of killing and destroying the souls of men; and in a supreme sense, is meant, to hate the Lord, Li. 67. These three kinds of murder make a one, and cohere together, Li. 67; they lie concealed inwardly with man from his birth, Li. 68. So far as any one shuns murders of every kind as sins, so far he has love towards his neighbour, Li. 67—72. The evil of murder is opposite to the good of neighbourly love, Li. 70.

MYRRH signifies natural good, S. 23.

NAKED. What truths in the Word are naked, and what are clothed, S. 56. Naked truths themselves, which are included, contained, attired and compre-

hended, are in the spiritual sense of the Word, and the naked principles of good are in its celestial sense, S. 40.

NAME (By the) of Jehovah, of the Lord, and of the Son of God, is also meant the Divine Truth, consequently the Word, which is from Him, of Him, and thus Himself, Lo. 25. Names of the Lord, Lo. 22, 35, 37, 55. By the names of persons and of places, in the Word, is signified something of the Lord, and thence something of heaven and the Church from Him, or something opposite thereto, Lo. 2.

NATION is predicated of good, and in the opposite sense of evil, S. 84. By nations are meant those who are in good, and in the opposite sense those who are in evil, S. 86. Those who are of the celestial kingdom of the Lord, are called nations, S. 86. Nations and people, S. 86. It was provided that the Word should be accounted holy by an eminent nation among the Papists (the French nation), S. 110.

NATURAL (The) partakes of the celestial and spiritual, and is their aggregate in ultimates, S. 6. Natural considerations instruct and convince the mind, more clearly than spiritual, S. 95.

NATURAL MEN. Those who do good from themselves are called natural men; but those who do good from the Lord are called spiritual men, Li. 16.

NATURE. The human nature of the Lord was derived from Mary, Lo. 35. The human nature cannot be transmuted into the Divine Essence, nor commingled therewith, Lo. 35.

NAZARITE in the Hebrew tongue, signifies the head of hair, S. 35, 49. The Nazarites represented the Lord as to the Word in its ultimates, S. 35. They represented the power of the Word in its ultimates, S. 49.

NEEDY is predicated of truth, and in the opposite sense of what is false, S. 84.

NEIGHBOUR (Our), in a natural sense, is man, both collectively and individually, F. 20; see *Man*; but our neighbour in a spiritual sense is good, F. 20. What it is to love our neighbour spiritually, F. 21. See *To Love*.

NINEVEH. The science of correspondences was known and cultivated in Nineveh, S. 21.

NOURISHMENT. Good derives its nourishment and formation from truths, Li. 37. Meat, or bread alone, does not suffice for nourishment, without water or wine, Li. 40.

NUMBER. In the Apocalypse, xiii. 18, the number of a man, signifies the

quality of self-derived intelligence, and "its number is six hundred sixty and six," signifies every truth of the Word falsified, F. 60. Numbers. Instead of the numbers which are in our Word, in the Word which is in heaven are expressed the things with which the numbers correspond, S. 71.

O. The vowel *o* is in use in the third heaven, because it gives a full sound, S. 90.

OAK (The) signifies the sensual good and truth of the Church, S. 18.

OIL signifies the good of love, S. 17.

OLD men signify wisdom, S. 23.

OLIVE-TREE (The) signifies celestial good and truth of the Church, S. 18; it signifies the good of love, S. 23.

OMEGA. Why the Lord calls himself the Alpha and the Omega, Lo. 36.

ONE. How charity and faith form a one, F. 18. See *Charity*.

OPENING (The) of the Word as to its spiritual sense, was promised in the Apocalypse, S. 25. By the Lamb's opening the seals of the book, is signified the manifestation of the states of the Church by the Lord, S. 12.

OPERATIONS. All the Lord's operations are performed in fulness, S. 53.

OPINIONS (Religious). There are two evil religious opinions into which every Church degenerates in process of time, F. 49, 55; the one consists in adulterating its goods, the other in falsifying its truths, F. 49; or the one from the love of rule, the other from the pride of self-intelligence, F. 55. See *Babylon* and *Philistea*. Every evil religious opinion blinds the eyes, F. 55.

OPPOSITE. Conversion into an opposite is extinction, Li. 8. Two opposites cannot abide together, Li. 71.

ORDER (Divine). It is of divine order that man should act from freedom according to reason, Li. 101.

ORDER (Successive and simultaneous), S. 38, 65. In successive order one thing succeeds and follows another, from what is highest to what is lowest, S. 38, 65. In simultaneous order one thing adjoins to another, from what is innermost to what is outermost, S. 38, 65. In what manner successive order becomes simultaneous order, S. 38. In the Word, the celestial, spiritual, and natural principles proceed from the Lord in successive order, and in their last or ultimate, they are in simultaneous order, S. 38.

OUTERMOST. In ultimates, the lowest parts of successive order become the outermost of simultaneous order, S. 38, 65.

OWN (By his), John i. 11, are signified the members of the Church which was in possession of the Word, Lo. 18 (end).

OXEN signifies natural affection, S. 18; signifies the powers of the natural man, S. 23.

PALACES are represented in heaven, when the angels converse on matters of doctrine, Lo. 64 (*note*).

PAPER covered with Hebrew characters, sent from heaven, S. 90.

PARABLE concerning works, Li. 2; parable of the sower explained, Li. 90.

PARALLELISM (There is a full), between the vivification of man and the vegetation of a tree, F. 32.

PASSION ON THE CROSS (The), was the last of the Lord's temptations, F. 35.

PASSION (The) of the cross was the last combat of the Lord, by which He fully conquered the hells, and glorified His Humanity, Lo. 3; *shewn*, Lo. 13. The full union of the Divinity and Humanity in the Lord, was effected by the passion of the cross, which was His last temptation, Lo. 34.

PEOPLE (The term) is predicated of truth, and in the opposite sense of what is false, S. 84. By people are understood those who are in truths, and in the opposite sense those who are in falsities, S. 86. Those who are of the Lord's spiritual kingdom are called people, S. 86. Nations and people, S. 86.

PERCEPTION. Whence is derived the general perception that there is a God, Li. 3. Its effect in Christian Churches, Li. 4. When general perception is given, Li. 7. From the love of truth proceeds the perception of truth; from the perception of truth, the thought of truth, Li. 36.

PERFECT. Men are perfect when the Lord is in them, Li. 84.

PERISH. The things which perish in time, Li. 27.

PERSIA. The king of Persia, Dan. viii., signifies those who are in charity, F. 66.

PERSONS. Why Christians have recognized three divine Persons, and thus as it were three Gods, Lo. 55. The reception by Christians at first of the doctrine concerning three Persons, was of divine permission, Lo. 55.

PERSUASION (A), of what is false is not faith, F. 11.

PHILISTEA. The religion which takes its origin from self-derived intelligence, is meant in the Word by Philistea, F.

49. Those are of Philistea who are in faith, and not in charity, F. 49.

PIERCING THE SIDE OF THE LORD. By the Jews piercing the side of the Lord is signified that they had entirely extinguished every truth and every good of the Word, Lo. 16.

PIOUS (The) things which a man thinks and speaks before he shuns evils as sins, are not pious, Li. 23. The reason why, Li. 25. *Shewn*, Li. 30.

PLATTER. By making clean the inside of the cup and platter, is signified to purify the interiors of the mind, which relate to the will and the thoughts, S. 40.

POOR is predicated of good, and in the opposite sense of evil, S. 84.

POPLAR (A) signifies the natural good and truth of the Church, S. 18.

POWER. What and how great is the power of the Divine Truth in the heavens, and also on earth, S. 49.

POWER of the law in the ark, Li. 56.

PRAYERS. In the state of humiliation the Lord prayed to the Father, as to a Being distinct from Himself, Lo. 35.

PREACHING of repentance for the remission of sins, Lo. 18.

PRESENCE (The) and conjunction of the Lord and of heaven, is effected in all countries by means of the Word, S. 105.

PRESENT. The Lord is most eminently present in the literal sense of the Word, and from that sense he teaches and enlightens mankind, S. 50, 53. The Lord, previous to His coming into the world, was indeed present with the men of the Church, but it was mediately through heaven, but since His advent in the world, He is immediately present with the men of the Church, S. 99.

PRIDE of self-intelligence, S. 91. Pride of men's own understanding, S. 92.

PRIEST (A) who is in the good of love towards his neighbour, Li. 72. Whatsoever he does is a good work, Li. 72. Comparison concerning a priest, on the love of good for truth, Li. 39.

PRIESTHOOD. The good of the priesthood consists in providing for the salvation of souls, Li. 39. (The) of Aaron and the Levites was a correspondence, S. 20. It was representative of the Lord with respect to Divine Good, and the work of salvation, S. 44. (The) of Aaron and the Levites contains many arcana relating to the Lord's glorification, Lo. 14.

PRINCE (By the) of the world is meant hell, Lo. 13.

PROCEED (To) in reference to the Lord, means no other than to enlighten and teach by His presence, which is always according to the reception of Him, Lo. 46.

PROCEEDING (The Divine) which is the Holy Spirit, is the divine medium of operation, Lo. 46. An angel has a soul and a body, and also a proceeding sphere, which proceeds from him, which is still himself, although external to himself, Lo. 46.

PROFANE (To). By committing adultery, in the supreme sense, is meant to profane the Word, Li. 74.

PROGRESSION from the love of good to faith, Li. 36.

PROMULGATION of the law, Li. 53.

PROPHETICAL parts (The) of the Word of the Old Testament are, in many places, unintelligible without a spiritual sense, S. 15.

PROPHETS (The) represented the Lord as to the Word, and thereby signified the doctrine of the Church derived from the Word, S. 35. See also, S. 16. With the prophets there were two distinct states, a state of vision, and a state when Jehovah spoke to them, Lo. 52. In the first state they were not in the body, but in the spirit; and in the second state they were in the body, Lo. 52. Jehovah Himself, that is, the Lord, spoke the Word by the prophets, Lo. 52.

PROFITATION, as it has been hitherto understood, is opposed to the divine attributes, Lo. 18.

PSALMS. What subjects are treated of in the Psalms, Lo. 37.

PULSATION OF THE HEART. Angels as well as men have pulsation of the heart, Lo. 51. Their pulsation of the heart is according to their reception of divine love from the Lord, Lo. 51.

PURPLE signifies good, S. 84; it signifies celestial good, S. 46.

PURSES (Large) full of money signify the knowledges of truth in great abundance, S. 26.

PUT OFF (To). The Lord put off by successive steps the humanity from the mother, Lo. 35.

RAIMENT (The) of the Lord at His transfiguration, represented Divine Truth, S. 48.

RAM (The), Dan. viii., signifies those who are in charity, F. 61, 65.

RATIONAL. So long as the will is not with the understanding in heaven, man is not rational, though he may think and discourse rationally, Li. 15.

READING OF THE WORD. Why the papal government forbade the reading of the Word, F. 8. (The). The Lord is present with man through the reading of the Word, but He is in conjunction with Him through the understanding of truth derived from the Word, and according to it, S. 78.

REASON and freedom are not of man's selfhood, but are of the Lord within him, Li. 101. Man should act from freedom according to reason, Li. 101. The Lord has given to man reason, according to which he may think and will freely as from himself, Li. 102. Without reason man could not be reformed, Li. 101.

RECEPTION. If there is no reciprocity with man, there is no reception, Li. 102, 107.

RECIPROCITY (The) of the love of man towards the Lord, is in man from the Lord, Li. 102. If there were no reciprocity with man, there could be no imputation, Li. 105.

RECOMPENSE. By a day of recompence is signified the coming of the Lord to judgment, Lo. 5.

RECONCILED (To be) to a brother (Matt. v. 24) is to shun enmity, hatred, and revenge, Li. 73.

REDEEMER. Jehovah is called the Redeemer, *shevun* Lo. 34, 45.

REDEMPTION and salvation constitute the attributes proper to the Humanity of the Lord, attributes which are called merit and righteousness, Lo. 34. When redemption is treated of, the Lord calls Himself the Son of Man, Lo. 22, 23, 27.

REFORMATION. Means of reformation provided by the Lord, Li. 69. There is no reformation with man without combat apparently as from himself, Li. 96. The state of man before charity is perceived is called reformation, F. 31.

REFORMER. The Lord is Himself the reformer of man, Li. 112.

REGENERATE. The knowledges of truth and good, become truths and goods with the regenerate, F. 33.

REGENERATED (To be). By truths derived from the literal sense of the Word man is regenerated, S. 49.

REGENERATION. The state of man when charity is perceived, is called regeneration, F. 31. What takes place in man when he is in a state of regeneration, F. 31.

REGENERATOR. The Lord is Himself the regenerator of man, Li. 112.

RELIGION consists in doing good, Li. 31. All religion has relation to life, and the life of religion is to do good, Li.

1—8. How it may be known whether a man has any religion or not, Li. 77.

RELIGION. He who simply abides in the religion of his country, who believes in God, and (in case he be of the Christian Church), believes in the Lord, esteems the Word to be holy, and lives according to the commandments of the decalogue from a religious motive, does not bind himself to the falsities of the religion he professes, S. 92. The origin of various religions, S. 117.

RELIGION (Natural). Those who write on that subject, S. 115.

RELIGIOUS NOTIONS. How they have spread over the world, and whence they are derived, S. 117, 115. Why the religious notions of the Gentiles were changed into idolatry, S. 117.

RELIGIOUS PERSUASIONS. The Mahometan religion succeeded, and destroyed the former religious persuasions of many nations, S. 117.

REMISSION OF SINS. The Lord Himself and His disciples preached the remission of sins, Lo. 18.

REPENT. No one can repent but as from himself, Li. 103.

REPETITIONS. Why we frequently find in the Word two expressions which appear like repetitions of one and the same thing, S. 81, 84.

REPRESENTATIVES are such earthly existences as correspond with heavenly ones, and are consequently significative of them, S. 117. The representative rites of the Church, which were correspondences, began in process of time to be corrupted by idolatrous and likewise magical applications of them, S. 22.

RESIST (To). Let any one resist evils in intention only once in a week or a fortnight, they will perceive a change, Li. 97.

RESPIRATION (All the) of heaven is from the Lord, Lo. 51. Angels as well as men have respiration, Lo. 51. Their respiration is according to their respiration of divine wisdom from the Lord, Lo. 51.

RESPONSES from heaven are not given, but by truths derived from good in the ultimate sense of the Word, S. 44, 48.

REVELATION of the internal sense of the Word, S. 4.

REVENGE. By murders is also meant revenge, Li. 67. If in the Word revenge is attributed to the Lord, it is owing to appearance only, S. 94.

RICH. By the rich man, Luke xvi. 19, is meant the Jewish nation, who are called rich, because they were in pos-

session of the Word, in which there are spiritual riches, S. 40.

RIDE UPON THE CHERUBS (To) means on the ultimate sense of the Word, S. 97.

RIGHTEOUSNESS (By the) which exceeds the righteousness of the Scribes and Pharisees (Matt. v. 20) is meant interior righteousness in which the man is principled who is in the Lord, Li. 84. Redemption and salvation constitute the attributes proper to the Humanity of the Lord, which are called merit and righteousness, Lo. 34. Why the righteousness of the Lord cannot possibly be imputed to men, Lo. 18.

RISE (To). A man rises as to his spirit, and not as to his body. The Lord alone arose with His whole body, Lo. 35; His body was not then material, but divine, and thus substantial, Lo. 35. The Lord's rising again on the third day signifies His glorification, Lo. 16.

RITUALS (The) of the Israelitish Church contain many arcana relating to the Lord's glorification, Lo. 14.

ROOT. Concupiscence constitutes the root of evil with man, Li. 94. The root of evil can only be removed by combat against it, Li. 94.

SABBATHS (The) of the Israelitish Church contain many arcana relating to the glorification of the Lord, Lo. 14.

SACRIFICE (By a day of) is meant the coming of the Lord to judgment, Lo. 5. The sacrifices of the Jewish Church contain many arcana relating to the Lord's glorification, Lo. 14.

SACRIFICES (The) were correspondences, S. 20.

SACRIFICIAL WORSHIP. Men were acquainted with sacrificial worship, previous to the Word which was given by Moses and the prophets to the people of Israel, S. 101.

SALVATION. The common opinion concerning salvation at this day, Li. 91.

SALVATION may be awarded by the Lord to a man when he has done the work of repentance, Lo. 18. Salvation and redemption constitute the attributes proper to the Lord's humanity, attributes which are called merit and righteousness, Lo. 34. When salvation is treated of, the Lord calls Himself the Son of Man, Lo. 22, 23.

SAMSON represented the power of the Word in its ultimates, S. 49.

SANCTITY (Ground of the) of the Word, S. 81.

SANCTUARY. The Word in some passages is called the sanctuary wherein the Lord dwells with man, S. 2.

SATAN. In the Word by Satan is meant hell, Lo. 13.

SATISFACTION (The) made by the Lord for the human race, as it has hitherto been understood, is opposed to the divine attributes, Lo. 18.

SAVED. No one will be saved by the good deeds which proceed from self, because they are not good, *shewn* Li. 30.

SAVIOUR. Jehovah is called a Saviour, Lo. 34, 45.

SCARLET, double-dyed, signifies spiritual good, S. 46.

SCHADDAI is one of the names of the Lord in the Old Testament, Lo. 22, 55.

SCIENCE OF CORRESPONDENCES. It is the science of sciences, S. 20.

SCORPION (A), Apoc. ix., signifies the persuasiveness of those who are become sensual, S. 13.

SCRIPTURE. The whole sacred Scripture treats of the Lord, Lo. 1—7; *shewn* Lo. 37, 65.

SEALS. The Lamb's opening the seals of the Book, Apoc. ix., what it signifies, S. 12. By being marked in the forehead or sealed, is signified to be acknowledged by the Lord and to be saved, S. 11.

SEED (By the) in the field, Luke viii. Li. 5—8, is meant truth, Li. 90.

SELF. To do good from the Lord and from self, Li. 9. No one can do any good which is really good from himself, Li. 17.

SELL (To) all that we have, Mark x. 21, signifies to remove the heart from riches, Li. 66.

SENECA, S. 115.

SENSE OF THE WORD. The literal sense of the Word is the basis, the continent, and the firmament of its spiritual and celestial senses, S. 27—36. The Word, in its literal sense, is in its fulness, in its sanctity, and in its power, S. 37, 50. The Lord, in that sense, is most eminently present, and from that sense he teaches and enlightens mankind, S. 50. By the literal sense of the Word, man has conjunction with the Lord and consociation with the angels, S. 62—69. What the spiritual sense is, S. 5.

SENSE. In the Word there is not only a natural but also a spiritual sense, Lo. 2.

SENT. By the *Lord's being sent by the Father into the world*, is meant that He was conceived of Jehovah

the Father, Lo. 20; or that He had assumed the humanity, Lo. 31.

SENTENCE (To). The Lord does not sentence any one to hell, nor cast any one down to hell, but evil spirits do so themselves, Lo. 25.

SERPENTS signify the prudence of the sensual man, S. 23.

SERVANTS. Who those are who are called unprofitable servants, Li. 30.

SEVEN signifies what is holy, Lo. 51.

SHEEP signify charity, S. 18.

SHEEP signify those who are in charity, F. 61. Specifically the men of the Church, F. 61.

SHEEPFOLD (A), signifies the Church, F. 61.

SHEPHERD (The). The Lord in the Word is called the Shepherd, F. 61.

SHUN EVILS AS SINS (To). When a man shuns evil as sin, then he is in the Lord, Li. 48. They who shun evils only because they are evils, are merely natural men, Li. 108. A wicked man may shun evils as being hurtful, but none but a Christian can shun evils as sins, Li. 111. So far as any one shuns what is evil, so far he does what is good, Li. 21, 72. It is not possible for any one to shun evils as sins, so as to hold them inwardly in aversion, except by combats against them, Li. 92—100.

SIDON. The science of correspondences was known and cultivated at Sidon, S. 21. See *Tyre*.

SIGHT. The universal heaven is in the Lord's sight as a single man, so also is the Church on earth, S. 105.

SIGN (The) of the Son of Man in heaven, signifies the appearance of Divine Truth, S. 14.

SIGNS of charity, Li. 114.

SIMULTANEOUS (What is) is formed from what is successive, and this is the case in all and every thing in the natural world, and in all and every thing in the spiritual world, S. 38.

SIN is predicated of good, and in the opposite sense of evil, S. 84.

SINCERITY. Fraud and sincerity being two opposites, so far as any one is not in fraud, so far he is in sincerity, Li. 82. By sincerity is also meant integrity, justice, fidelity, and uprightness, Li. 88.

SINS. The state of the Church from the Word, represented in the prophets, is what is meant when mention is made of their bearing the iniquities and sins of the people, *shewn* Lo. 16.

SIT (To) on the right hand of God, means to possess Divine Omnipotence, Lo. 35.

SLEEP (To). Sleeping signifies the life of man in the world, which is natural life, S. 17. To sleep signifies a natural state, S. 17.

SNARES OF DEATH, Psalm xviii. 6, signify temptations, Lo. 14.

SOCIETY (Every) in heaven is a heaven in a lesser form, and is likewise as a man, S. 107. A copy of the Word, written by angels under the Lord's inspiration, is kept by every considerable society in heaven, in a sacred repository appointed for that purpose, S. 72.

SOLDIER. Comparison of a soldier, on the subject that good loves truth, Li. 93.

SON. The Lord, at one time, calls Himself the Son, at another, the Son of God, and again, at another, the Son of Man, everywhere using the epithet which is appropriate to the subject of His discourse, Lo. 22. The Son, when the Lord is treated of, is His Humanity, conceived of Jehovah the Father, and born of the Virgin Mary in time, Lo. 30.

SON OF GOD. The Lord, as to His Divine Humanity, is called the Son of God, Lo. 19—22.

SON OF MAN. The Lord, as to the Word, is called the Son of Man, Lo. 19, 24—28. The Lord is called the Son of Man when the passion is treated of, *shewn* Lo. 24; when judgment is treated of, *shewn* Lo. 25; when His coming is treated of, *shewn* Lo. 26; when redemption, salvation, reformation, and regeneration are treated of, *shewn* Lo. 27.

SON FROM ETERNITY. There is no Son from eternity, yet the Lord is from eternity, Lo. 19.

SON OF MARY. The Lord in respect to His glorified Humanity was not the Son of Mary, Lo. 35.

SONS. In the Word, those are called the sons of God, who believe on the Lord, Li. 51. To believe in the name of the Son of God, John i. 12, is to believe the Word, and to live according thereto, Li. 17.

SOUND corresponds to affection, S. 90.

SPEECH. Whence it is that man can exercise his faculty of speech, Li. 15.

SPIRIT in the Word, signifies the understanding and its wisdom, Li. 86. In the Word, soul and spirit are predicated of truth from good, S. 84.

SPIRIT, in the Word, signifies the understanding and its thought, F. 19.

SPIRIT. In the Word, by the term spirit is meant, the understanding of a man,

shewn Lo. 47. 2nd. The peculiar affection of his life, *shewn* Lo. 48. 3rd. The life of the regenerate, which is called spiritual life, Lo. 49. 4th. The Divine life of the Lord, consequently the Lord Himself, Lo. 50. 5th. The life of the wisdom of the Lord, which is the Divine Truth, Lo. 51.

SPIRIT (The holy) is the Divine Proceeding from the Lord, and this is the Lord Himself, Lo. 46—54. The Holy Spirit is not a person separated from the Lord, Lo. 46.

SPIRIT OF TRUTH (The) is the same with the Lord, who is the Truth itself, Lo. 51.

SPIRITS are present with men continually, Lo. 37. Every spirit is a man, Lo. 36.

SPIRITUAL. That is called spiritual which proceeds from the Divine Wisdom of the Lord, and is Divine Truth, S. 6. Those who do good from the Lord, are called spiritual men, and those who do good from self, are called natural men, Li. 16. The reason why every man, even though he be principled in evil, is capable of thinking rationally, and thence of discoursing rationally, like one who is spiritual, Li. 15. (Why), things may be comprehended as well as natural things, F. 3.

STARS signify the knowledges of truth, F. 56.

STATE (The) of the Church, previous to the Lord's coming, is called evening, and the state of the Church after His coming, is called morning, S. 99.

STATUTES (The) of the Jewish Church contain many arcana relating to the Lord's glorification, Lo. 14. Which were rules for the institution of the worship of the ancient churches, consisted of mere correspondences, S. 20.

STEAL (Not to). What is understood by it, in the three senses of the Word, S. 67. (By to), in a natural sense, is not only meant to steal and to rob, but also to defraud, and under any pretence to take away the goods of another; but in a spiritual sense is meant to deprive another of the truths of his faith, and of the goods of his charity; and in the supreme sense, is meant to take away from the Lord what is His, and to attribute it to oneself, and thus to claim righteousness and merit, Li. 80.

STEM (The), or stalk of a tree, with its branches and leaves, are, in man, the instrumental means, and are called the truths of faith, F. 16.

STINGS in the tails of the scorpions (Apoc. ix. 10), signify the cunning

arts of deceiving by persuasions, S. 13.

STONE is predicated of truth, S. 84.

STONES (Precious) signify the truths and goods of the Word, S. 43; they signify the truths which are bright and transparent by virtue of good, S. 45; they signify whatsoever belongs to the literal sense of the Word, S. 97. The twelve precious stones of the breast-plate signify all ultimate truths rendered transparent by the good of love in its order, S. 44.

STOREHOUSE. The knowledges of what is true and good, are a storehouse, out of which the faith of charity may be formed, F. 25—33.

STUDY (To). It is better for man to study the Word in its literal sense; it is thence only that doctrine is afforded, S. 56.

STYLE OF THE WORD, S. 1. This style is a truly Divine style, with which no other style, however sublime and excellent it may seem, is at all comparable, S. 3.

SUBSTANCE. The Human substance or essence of the Lord, is as His Divine, Lo. 35.

SUCCESSIVE. See *Simultaneous and Order*.

SUN (The) signifies the Lord as to love, S. 14, 112. The sun being darkened (Apoc. ix.), signifies the light of truth made darkness, S. 13. Comparison derived from the apparent motion of the sun, although it is immovable, S. 95.

SUPPER OF THE GREAT GOD (The), Apoc. xix., signifies that the spiritual sense of the Word is to be opened at the end of the Church, S. 9.

SUPPOSITIONS of the faith of the present day, F. 39.

SUPREME (The), the middle, and the ultimate, make a one, like end, cause, and effect, Li. 14.

SWEDENBORG. It was granted to him to read over all the Prophets, and the Psalms of David, examining every single verse with a perception of the subject treated of, Lo. 37. It has been granted to him to be in fellowship with angels and spirits, and to converse with them, and to see what is in their world, and afterwards to relate to mankind many of the things which he had heard and seen, S. 70.

SWORD (The), Apoc. vi. 4, signifies falsity combating against truth, S. 12.

SYRIA. The science of correspondences was known and cultivated in Syria, S. 21.

SYSTOLE AND DIASTOLE. See *Motion*.

TABERNACLE. The sanctity of the tabernacle originated from the law in the ark, Li. 55. The tabernacle was a correspondence, S. 20. It represented heaven and the Church, S. 46. The Word in certain passages is called the tabernacle wherein the Lord dwells with man, S. 2.

TABLE (The) upon which was the shew bread, signifies the holy things of heaven and the Church, S. 46.

TABLES of the Law; one for the Lord, the other for man, Li. 57. The first table contains all things relating to God, and the second, all things relating to man, Li. 62. Why it is not said in the second table, that man should do this or that good, but that he should not do this or that evil, Li. 58.

TAIL (The) of the dragon, Rev. xii. 4, signifies those who have falsified all the truths of the Word, F. 56.

TAILS (The) of locusts, like unto scorpions (Apoc. ix. 10), signify the persuasions of the sensual man, S. 13.

TAKEN. The Lord's being taken and condemned by the chief priests and elders, signifies that he was taken and condemned by the whole Jewish Church, Lo. 16.

TEETH (The) of the Scorpions (Apoc. ix. 8), signify the sensual things which are the ultimates of the natural man, S. 13.

TEMPLE (A) signifies the Lord, and consequently the Word, and also heaven and the Church, S. 18, 47. The temple at Jerusalem signifies the Divine Humanity of the Lord, S. 47. The exteriors of the temple signify the exteriors of the Word, S. 47; or its literal sense, S. 42.

TEMPTATION (The) which every member of the Church endures is the combat against the evils which are from hell, Li. 98.

TEN signifies all, Li. 56, 61. The ten words signify all truths in the complex, Li. 61, 62.

TENET. The angels utterly reject the tenet that the understanding ought to be kept in subjection to faith, F. 4.

TENET (The) of the imputation of the Lord's merit, opposed to the divine attributes, *shewn* Lo. 18.

TENTHS or tithes, signify something from all, Li. 61.

TERRIBLE. By a terrible day is understood the coming of the Lord to judgment, Lo. 5, 14.

TESTIMONY (A) signifies the attestation of conjunction, Li. 57.

THINK (To), that a tenet is true, in consequence of having confirmed it, is to think that what another says is true, and to confirm it without previous investigation, F. 11.

THINKING has relation to the understanding, and doing has relation to the will, Li. 42.

THIRD PART (A) of the stars of heaven, Rev. xii. 4, signifies all the knowledges of truth, F. 56.

THOMAS. Explanation of the words spoken by the Lord to Thomas, F. 10.

THOUGHT. If thought is removed from affection, we cannot speak, F. 15. The thought of truth proceeds from the affection of good, Li. 36. Thought comes from perception, S. 58. The thoughts of angels and men make a one by correspondences, like end, cause, and effect, S. 67.

THREE signifies what is complete and perfect, and also the whole, S. 29. It is applied in the Word, when that signification is intended to be expressed, S. 29.

THUMMIM signifies brilliancy in the angelic tongue, and in the Hebrew tongue, integrity, S. 44. See *Urim*.

THUNDER signifies the Divine Truth or Word in its power, S. 18.

TIME. By a *day* and *time* is meant the coming of the Lord, Lo. 5.

TRANSFIGURATION. The Word in its glory was represented in the person of the Lord at His transfiguration, S. 48. It represented the Word in all its glory, S. 42. The Lord exhibited to His disciples at His transfiguration what His appearance is, as the Word in ultimates, S. 98.

TREE. Every particular tree of the garden and grove signified something that had relation to wisdom and intelligence, S. 23.

TRIBES OF ISRAEL (The Twelve) signify all things relating to the Church, S. 44. They signify all those who are of the Church, S. 11, 71. The tribes of the earth who shall mourn, Matt. xxiv., signifies the failure of all truth which should be the object of faith, and of all good which should be the object of love, S. 14.

TRINE. There is in the Lord a trine or threefold nature, consisting of the Divinity which is called the Father, the Divine Humanity which is called the Son, and the Divine Proceeding which is called the Holy Spirit. Lo. 46, 60; illustrated by comparison with an angel, Lo. 46.

TROUBLE. In the Word, 'a day of trouble' signifies the coming of the Lord to judgment, Lo. 5.

TRUMPET. The coming of the Lord is called a day of the trumpet and alarm, Lo. 14.

TRUTH has relation to faith, S. 77.

TRUTH (Genuine), which doctrine is to teach, is apparent, in the literal sense of the Word, to those only who are in illustration from the Lord, S. 57. Truth falsified, in its own proper nature, is falsity, S. 61. Falsified truth prevents communication with heaven, and closes it up, S. 96. The truths of the literal sense of the Word are in some cases not naked truths, but only appearances of truth, S. 40, 51.

TRUTHS are the precepts, words, and commandments of the Lord, Li. 38. So far as any one shuns evils as sins, so far he loves truth, Li. 32.

TUMULT. By a day of tumult is understood the coming of the Lord to judgment, Lo. 5, 14.

TYRE. The science of correspondences was known and cultivated at Tyre, S. 21. Tyre and Sidon signify the knowledges of goodness and truth, S. 18, 45. Tyre signifies the Church in respect to the knowledges of truth and good, S. 97.

U. In the third heaven the vowel *u* is in much use, S. 90.

ULTIMATE. The supreme, the middle, and the ultimate make a one, like end, cause, and effect, Li. 14.

ULTIMATES (The) of the Word are its props and supports, S. 35.

UNANIMITY. To make three Divine persons One in essence or substance, does not take away the idea of three gods, but only conveys that of unanimity between them, Lo. 57 (end).

UNCIRCUMCISED (By the) are meant, in the Word, those who are without spiritual love, and thence in only natural love, F. 51, 54.

UNDERSTANDING (The) does not lead the will, but the will the understanding; the latter only teaching and pointing out the way, Li. 15. See *Will*. The understanding is the receptacle of truth and thence of wisdom, S. 83. The understanding is subject to the will, but not the will to the understanding, S. 115. The understanding only teaches and points out the way, S. 115. When any member of the Church is in the understanding of truth, then the Lord flows in by the good of love and charity into that understanding, and thus in-

fuses life into it, S. 82. The state of those after death who ascribe all things to their own understanding, S. 118.

UNICORN (The Young), Ps. xxix. 6, signifies the falsities of the natural and sensual man, S. 18.

UNION. There is with the Lord a reciprocal union of the Divinity with the Humanity, and of the Humanity with the Divinity, *shewn* Lo. 35. No union is full and perfect unless it be reciprocal, Lo. 35. The union of the Divinity and Humanity of the Lord was effected by successive steps, *shewn* Lo. 32. In this union, the Divinity operated by the Humanity, as the soul does by the body, Lo. 32. The Divinity and Humanity operated unanimously, *shewn* Lo. 32. The full union of the Divinity and Humanity of the Lord was effected by the passion of the cross, which was His last temptation, Lo. 34.

UNITY. When the Lord's unity with the Father is treated of, he calls Himself the Son, and the Son of God, Lo. 22.

UNIVERSAL (The) of faith is that which enters into the whole and every part of it, F. 35. Universals of the Christian faith respecting the Lord, F. 35, 37. Universals of the Christian faith respecting man, F. 36, 37.

UNLAWFUL. Who those are who think certain evils lawful in the sight of God, but unlawful in the sight of the world, Li. 63, 111.

UNLEAVENED BREAD (The feast of), was a correspondence, S. 20.

URIM AND THUMMIM (The) represented Divine Truths as derived from Divine Good in their whole complex, S. 44. Urim signifies a shining fire, S. 44.

USE, is good, F. 20. It is our spiritual neighbour, F. 20. Use loves means, F. 14. Commencement and progression of the affection of use with man, F. 25. The affection of use, produces the affection of the means, whereby man acquires his business which is his use, F. 14, 25. Every man regards not only the uses conducive to a life in this world, but should also regard the uses conducive to a life in heaven, F. 26.

VAILES (The) of the tabernacle signify the ultimates of the Word, which are the truths and goods of its literal sense, S. 46, 97.

VALLEYS signify the lowest things relating to the Church, S. 18.

VEIL. The concupiscences of evil are like a dense veil beneath the spiritual mind, Li. 86.

VENGEANCE. The coming of the Lord is called a day of vengeance, Lo. 14.

VERSE (Every) of the Word communicates with some particular society in heaven, S. 113.

VESTURE (The) dipped in blood (Apoc. xix. 13) signifies the natural sense of the Word, to which violence has been offered, S. 9.

VESTURE (The) of the Lord, signifies the spiritual sense of the Word, Lo. 16.

VICTORIES of the Lord, Lo. 14.

VINE (The) signifies the spiritual good and truth of the Church, S. 18; it signifies truth from good; S. 23.

VINEGAR (The) which was given to the Lord to drink, signifies that all was falsified and false, Lo. 16.

VIOLATE (To). How man may violate Divine Truth, S. 26.

VIRGINS signify the affections of truth, S. 23, 26. The ten virgins (Matth. xxv.) signify those who are of the Church, S. 17.

VISION. When the prophets were in vision, they were not in the body, but in the spirit, Lo. 52.

VISITATION. By a day of visitation is meant the coming of the Lord to judgment, Lo. 5.

VIVIFICATION, of the knowledges of truth and good, F. 32.

VOWELS (The) in the third heaven are to express a sound which should correspond with affection, S. 90.

WALL (The) of the New Jerusalem signifies the doctrinal tenets of the New Church, derived from the literal sense of the Word, S. 10, 36, 43.

WARS. The historical parts of the ancient Word were called the wars of Jehovah, S. 103. By the wars of Joshua with the inhabitants of the land of Canaan, and by those of the judges and of the kings of Israel, the Lord's combats with the hells, and His victories over them, are meant and described, S. 103.

WARS (All), described in the Word, involve and signify in the spiritual sense, spiritual wars, F. 50.

WATER signifies truth, Li. 40.

WATER is predicated of truth, S. 84. In John iv. 10, 14, it signifies the truth of the Word, S. 2.

WAY OF THE TREE OF LIFE (The) signifies admission to the Lord, which has place by means of the truths contained in the Word, S. 97.

WEDDING (By a) is signified the marriage of the Lord with heaven and the

Church, by the good of love and faith, S. 17.

WEeping is predicated of truth, and in the opposite sense of what is false, S. 84.

WELL (Jacob's) signifies the Word, S. 2.

WEST (The), Dan. viii., denotes the evil of the natural man, F. 67.

WIFE. By a bride and wife is meant the Church, when the Lord is understood to be the Bridegroom and Husband, Lo. 63. The church is a bride when she is desirous to receive the Lord, and a wife when she actually does receive Him, Lo. 63.

WILDERNESS (A) signifies the Church when there is no truth and goodness, S. 18. A wilderness is predicated of good, and in the opposite sense of evil, S. 84.

WILL (It is the) that constitutes the man, 18. In John i. 13, by the will of the flesh is meant a man's voluntary selfhood, which in itself is nothing but evil; the will of a man is his intellectual selfhood, which in itself is mere falsity, Lo. 18 (end).

WILL AND UNDERSTANDING. The will produces nothing of itself without the understanding, nor does the understanding produce anything of itself without the will, they must act in conjunction that anything may exist, F. 15.

WILL AND UNDERSTANDING. The will with man is the *veryesse* of his life, and the understanding is the *existere* of his life, Li. 43. All things with man have relation to the will and the understanding, Li. 43. The will is the receptacle and subject of all things of good, and the understanding the receptacle and subject of all things of truth, Li. 43.

WIND signifies truth, Li. 40.

WINE signifies truth, S. 84.

WINGS. The sound of the wings of the locusts (Apoc. ix. 9) signifies ratiocinations as if grounded in the truths of doctrine from the Word, S. 13.

WISDOM. Where the good of love is, there wisdom resides at the same time; but where truths are, there no more wisdom resides than in proportion to the good of love by which it is attendant, S. 74.

WISDOM (The), of the angels consists solely in this, that they see and comprehend what they think, F. 4.

WISE. Amongst the ancients, they who were internally acquainted with correspondences, were called wise men, S. 102.

WITNESS. (False). What is understood by not bearing false witness, in the three senses of the word, S. 67.

WOOD signifies good, S. 84.

WORD (The) is Divine Truth itself, S. 1—4. Jehovah himself spake the Word, S. 2. The Word contains Divine wisdom and Divine life, S. 3. The style of the Word is of such a nature as to contain what is holy in every verse, in every word, and in some cases, in every letter, S. 3.

WORKS are what constitute man a member of the church, and he is saved according thereto, Li. 2. All the works of man are either good or evil, according as there is interiorly within him either good or evil, Li. 72.

WORLD (Spiritual). In the spiritual world there appear all the things which are in the natural world, F. 63. All the things which appear in the spiritual world are correspondences, for they correspond to the affections of the angels and spirits, F. 63. The world of spirits is an intermediate place between heaven and hell, into this every man comes immediately after death, F. 63.

WORSHIP (The) of the Israelitish and Jewish nation consisted of mere correspondence, S. 22. Sacrificial worship was in use before the days of Abraham, S. 101.

WORSHIP is prescribed in doctrine, and performed according to it, Lo. 64.

WRATH. In the Word, by a day of wrath is meant the coming of the Lord, Lo. 5, 14.

WRATH is predicated of truth, and in the opposite sense of what is false, S. 84.

WRITING in the heavens, S. 71. The writing in the third heaven consists of letters inflected, and variously curved, each of which contains some particular meaning, S. 90.

Y. See I.

ZION signifies the celestial Church and doctrine derived from the Word, S. 71.

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